The Relief Society Magazine

28, NO. 6
E, 1941

LESSON
PREVIEW

VAN JENSEN

The Cover...

"The Bride" is the title of the cover picture of this issue of the **Magazine.** When the new-green of spring has changed from its unbelievable freshness to the full-leafed assurance of summer, roses bloom in warm beauty, scenting June nights with their fragrance. The world awakens again to love. Charming brides pledge their love in marriage; noble minds are linked through spiritual ceremonies.

The joy of a bride is perhaps the dreamed-of happiness which surpasses all previous joys of her life. When solemnized in the House of the Lord, hers is the promise of lasting love and eternal progression.

"The Bride," the cover picture, is from a drawing by Evan Jensen. The model is the artist's wife, Beth Boggess Jensen.

—Ruby Johnson.

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The Songster

Anna H. Michie

Out in the apple tree sits a gay songster
Tilting so lightly among the sweet blooms,
Gladness and joy he is sowing about him,
Cheering the world with his full-throated tunes.
Now, do I see why his song is so joyous,
Why he is singing with such lusty pride;
In their new nest in the branches near by him,
Happily listening, sits his young bride.
Sing, little warbler, your joy is supernal,
Cheer the whole world with your song of true love;
Sadness departs on the wings of your music,
Up soar my spirits to blue skies above.

The Relief Society Magazine

Monthly Publication of the Relief Society of the
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Vol. 28 JUNE, 1941 No. 6

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Let Us Sing To Love

Inez Ruth Stevens

Let us sing to love which is from God,
For love is found in all the universe.

Love, like the still waters, is deep;
It is refreshing to the weary traveler.

Love has the strength of the mountains
And endures even as they.
The heart is uplifted by it as a bird that soars above the mountain, singing.

Love has the straight growth of a tree reaching for sunshine;
It bears fruit in rich abundance.

Love has the brightness and warmth of the sun,
The glory of its rising,
And the quiet of its setting.

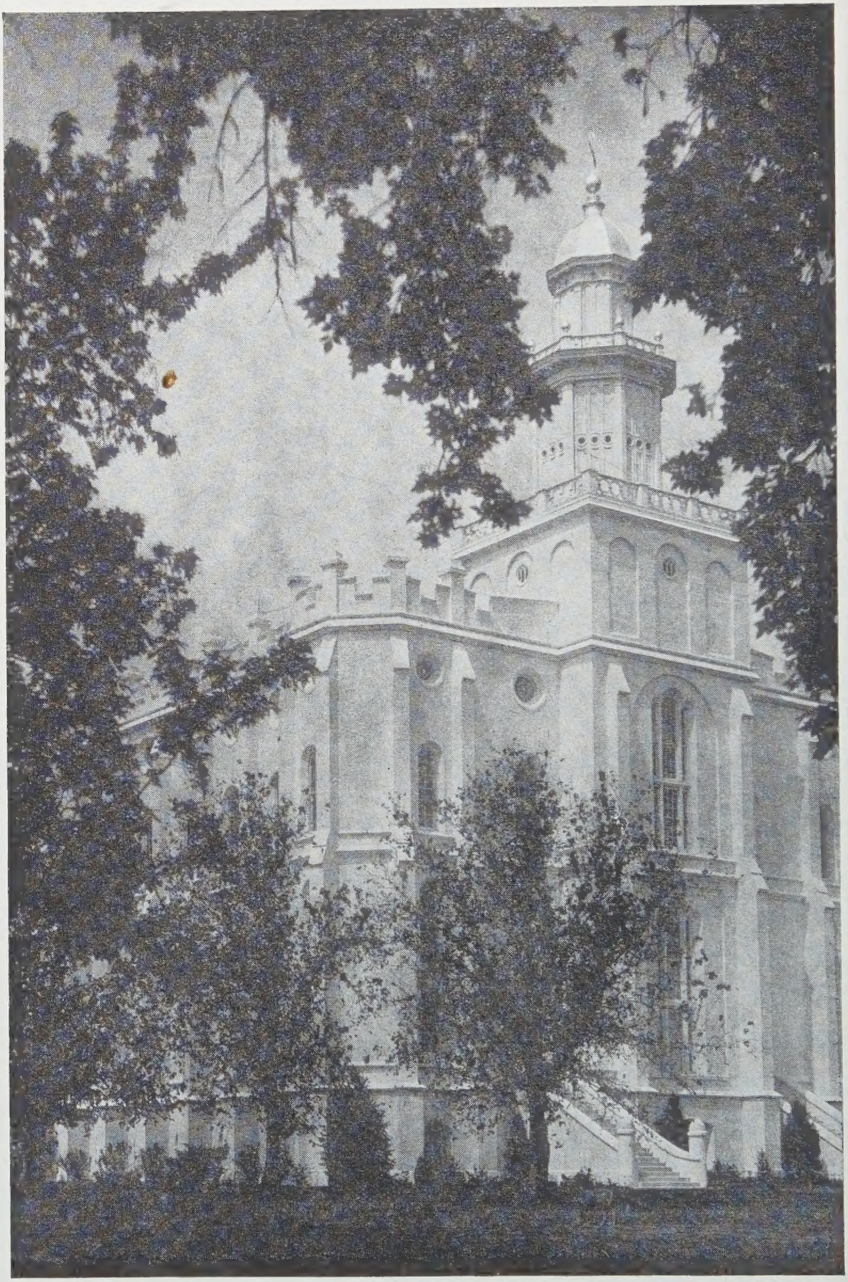
Love is the shadow of a tree at noon-day
And a welcome shelter in storm.

Nowhere can be found anything like love
For it has the beauty of a moonlit valley,
And it is a bright star;
It has the delicacy of a newly opened bud,
And it fills the soul as the perfume of a rare flower.

It is wildly beating as the high-tossed waves of the sea
And as calm as a desert evening
With whisperings and the caress of gentle breezes.

In love
There are heights unclimbed,
There are depths unsounded,
There is vastness unmeasured,
And there is the intimate closeness of the drop of dew hidden in the flower's heart.

Let us sing all together in praise of love,
For love is wonderful past understanding.
It is a choice gift from God.



ST. GEORGE TEMPLE
Site Dedicated on November 9, 1871. Temple Dedicated on April 6, 1877, by Elder Daniel H. Wells.
(Courtesy N. B. Lundwall)

The
Relief Society Magazine

Vol. 28 JUNE, 1941 No. 6

Today's Need—Spiritual Awakening

President David O. McKay

(Relief Society General Conference, April 3, 1941)

THIS large audience is an inspiration, and to address it, a great responsibility. I was just thinking that scarcely a century has passed since the Prophet Joseph organized the Relief Society in Nauvoo. Just a little group of women assembled on that occasion. Only through a prophetic eye could the Prophet possibly visualize what the Relief Society is today in strength and influence, and I am sure very few individuals could have even imagined it.

I am happy to have the privilege of meeting with you this afternoon if for no other reason than just to partake of the inspiration of this gathering and to hear the inspired singing from the Weber County Singing Mothers. It is a privilege just to be here.

I am in hearty sympathy with the aim of the General Board to increase the membership of the Relief Society, and I sincerely trust that you will all unite with them in making the membership by the end of this year 100,000. There is a potential membership of over 170,000. I express that wish and give that admonition not merely that you might have a larger membership, but because I know that the Relief Society is one of the most potential factors in the Church for spiritual influence. I will not say that I have not inherited that thought, for as a boy I have heard my revered father say that if it were a question of educating either the boys or the girls, he would educate the girls, because they would influence their families in the home. I am a firm believer in the statement that "the mother makes us most." Now with these few thoughts in mind, I submit to you the importance of increasing the membership of this very potent organization in the Church. I commend Sister Lyman, her counselors, and the members of the Board upon their efforts to extend the influence of the Relief Society into more homes.

When Sister Lyman invited me to be present on this occasion, I asked if she would not submit some topic. In reply she submitted several, one of which she has already

announced. Introductory to that, I would like to read two quotations. One is from John Pierpont who pays his mother this tribute:

"She led me first to God;
Her words and prayers were my young spirit's dew—
For when she us'd to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourn'd mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour."

In anticipation of what I would say to you, I have had in mind the thought that any spiritual awakening throughout this Church will have its source largely in the home, where the mother's influence is most potent.

The other quotation deals with two courses of life. Again I think they are fundamental, and I wonder why the world does not see that the success, the happiness, and the peace of mankind depend upon the statement made in these two verses. I quote from Paul: "For to be carnally minded is death; but to be spiritually minded is life and peace."

To awaken spirituality in the hearts of men and women has been the Lord's purpose since He declared: "By the sweat of thy brow, thou shalt earn thy bread." Throughout the ages man has had his choice of making the aim of his life either spirituality or sensuality; spirituality or temporality; spirituality or intellectuality. Now I do not wish to imply that spirituality and intellectuality may not exist in the same person, they may—also temporality and spirituality, but not sensuality and spirituality. But man usually centers his thought and action upon one or the other. The subject suggested, that the greatest need today in this world is spiritual awakening, implies that spirituality should be the uppermost thought in our minds.

Only through spiritual awakening has man made progress in his slow, continuous, upward climb since the divine edict "multiply and replenish the earth." The only thing which places man above the beasts of the field is his possession of spiritual gifts. Superior intellectuality without spiritual virtues may tend only to make men more beastlike.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

"The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. . . . And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is." That philosopher never spoke anything nearer the truth.

Now, sisters, I ask you to imagine what condition man would have been in if God had never revealed Himself to man. Just imagine man placed here with his knowledge taken away from him; that is, his memory of his pre-existent state. If the Lord had not revealed Himself, I have no idea of what would

have happened. The saving of his life, and the perpetuation of his species would be his sole aim; indeed, there would be nothing else to live for. When he got thirsty, the water would quench his thirst; when he became hungry, the fruits of the field would satisfy his hunger. He would feel the warmth of the sun by day; leaves and reeds would make him a comfortable bed at night. Skins of animals would keep him warm. When another man would come to rob him, or try to seize from him a luscious piece of venison, or some fruit which he had collected from the tree, a fight would ensue. The gratification of appetite and passion would be man's sole aim, and thus, as the *Book of Mormon* plainly states, man became "carnal, sensual, and devilish by nature." In a word, he would be just an animal.

The Lord anticipating this, revealed Himself to man and gave the Gospel Plan. In order to assist man to rise above the earth and earthly things, and to keep his heart from being centered upon them, the Lord suggested or, indeed, commanded man to take of the "firstlings of the flock" and offer them as a sacrifice to God. Have you ever thought of it? The best, which ordinarily would be for self, must be given to a higher power—the first step in spiritual uplift. When man thus denied himself, and conquered his physical appetite, and paid reverence to someone higher than himself, he approached nearer his Maker—there was a spiritual awakening.

Two Ways of Life

There is a most significant story of two boys—one who heeded God's commandment, and offered sacrifice, paid his devotion to Deity in accordance with the command of the Lord. The other failed to do it because his heart was centered upon the things of the earth. As a consequence he became grasping and selfish and murderous. He choked his soul with greed. He stifled his spirituality. He became jealous and envious, and finally murdered his brother.

In that simple account of Cain and Abel we find the story of the race. The man who sets his heart upon the things of the world, who does not hesitate to cheat a brother, who will lie for gain, who will steal from his neighbor, or who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is death. No truer word was ever spoken or written.

On the other hand, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world. Commenting upon this, Rudolph Eucken gives the following: "I cannot conceive of the development of a powerful personality, a deep-rooted and profound mind, of a character rising above this world, without his having experienced a divinity in life above, beyond the world of sensible reality, and as surely as we can create in

ourselves a life in contrast to pure nature, growing by degrees and extending to the heights of the true, the good, and the beautiful, we may have the same assurance of that religion called universal."

Paul has in mind these two courses of life when he writes:

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

. . .

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit.

"Let us not be desirous of vain glory, provoking one another, envying one another."

Evidently, judging from Paul's letter, spiritual awakening was a crying need among the Galatians in the days of the Apostles.

Jesus emphasized the same need when he said:

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

World Conditions Today

A few years ago we were inclined to think that since history began man has made great progress. Today as we look at world conditions, we are convinced that progress is not one thousandth part of what it should be. Selfishness, envy, hatred, conquest, mass-murder, are on a rampage throughout the so-called civilized world, and love and peace and joy are being banished from the hearts and homes and lives of men. With all our boasted civilization there never was a time when spiritual awakening and spiritual ideals were more needed.

Civilization has grown too complex for the human mind to visualize or to control. Unless man comes to a speedy realization that the higher and not the baser qualities of man must be developed, then the present status of civilization is in jeopardy. Life on the animal plane has as its ideal the survival of the fittest—kill or be killed, crush or be crushed, mangle or be mangled. For man, with his intelligence, this is a sure road to anguish and death.

The spiritual road has Christ as its goal. The individual lives for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Life is an ever-flowing river on which one embarks at birth and sails for fifty, sixty, seventy, eighty, or more years. Every year that passes goes into an eternity never to

return, yet each carries with it into the past no weakness, no bodily ailment, no sorrow, no laughter, no thought, no noble aspirations, no hope, no ambition—all these with every trait of character, every inclination, every tendency remain with us. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination, has left its indelible impression upon our souls, and we shall have to deal with it today. So live, then, that each day will find you conscious of having wilfully made no person unhappy. No one has lived a well-spent day who at night tosses his head on a sleepless pillow because of a stricken conscience. Daniel Webster once said that the greatest thought that had ever occupied his mind was the realization of the fact that "there is no evil we cannot face or flee from but the consequences of duty disregarded." Our conscience remains with us and will be with us at the end, to pain us for duties violated or give us comfort for duties performed.

Danger of Unlimited Destructive Forces

Never before in the history of the world has there been such need as today for spiritual awakening. Not that man is more depraved, not that he is less religious, but that he has in his grasp such seemingly unlimited mechanized power. If you put bombs in the hands of an inexperienced child he is likely to blow himself to pieces. To a degree that is just what we are witnessing today in the world. In the hands of undeveloped, spiritually-dead people has been placed the power of explosives, the radio, the airplane, the submarine, all the concentrated power of electricity, and even that of the breaking up of the atom. Unless there is a spiritual awakening, civilization is threatened. The carnal-minded in the world are causing heart-aches and threatening the extinction of the race.

Hope Dawning

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up toward the heavens instead of groveling in response to the animal instinct. One man, commenting on this, said that if all the destroyers of civilization could be eliminated, and the traits of the rest of us that come from destructive strains could be eliminated, an approach to the Millennium some hundred years hence is by no means inconceivable.

Men's Hearts Must Be Changed

Spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful that the dawning of that day is not far distant. My faith in the ultimate triumph of the Gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to His Gospel. I believe that there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the Restoration of the Gospel through the Prophet Joseph Smith as there is today. With all my soul I believe it.

Influence of Mothers

As I intimated in my introduction, one of the most potential influences in awakening spirituality in the hearts of mankind is found among the mothers of men. I repeat, it is the mothers who make us most. If you mothers believe in God sincerely, and exemplify that belief in your daily words and actions in the home, your children will believe also. If you are skeptical and doubtful of the efficacy of the Gospel, your children are very likely to partake of your skepticism and doubt and grow up disbelievers. I am not unmindful, when I say that, of the undesirable influences to which our children are subjected when they get out from under your care. I know what they are, and so do you. But in the midst of these influences there is always the memory of mother, and what she would like you to do, and that is an anchor, a safe anchor in the midst of temptation.

"The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage
But for her gentle cares, a Christian man,
Then crown her Queen o' the world!"

Conclusion

In conclusion, sisters, it is true that more spirituality is the need of the hour. For thousands of years, men have sought in vain for peace and progress in temporal and physical aims. Let us hope that in the carnage, bloodshed, and suffering that such aims have brought upon the world, we may be witnessing the birth of a new era in which men will learn "not to cause a brother to stumble, nor to despise one of our Father's 'Little Ones' "—an era in which men will know that it is "more blessed to give than to receive"—an era in which men will strive to love the Lord their God with all their might, mind, and strength, and their neighbor as themselves.

In a world in which men truly believe that "to be carnally minded is death, but to be spiritually minded is life and peace," the Restored Gospel of Jesus Christ, spiritually-minded mothers, and exemplary fathers are the most effective means of bringing about such spiritual awakening.

God bless you—the army of mothers enrolled under the banner of Relief Society! Your power is potent, your influence is great. God inspire you that you may use it for the salvation of your most precious heritage, your most precious possession—the children of Zion.

"NOW therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Proverbs 8:32-26.)

"FOR the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." (Psalms 84:11)

"THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." (Psalms 125:1)

Parents and the Temple Marriage Problem

T. Edgar Lyon

Associate Director, L. D. S. Institute of Religion

NOTE—In an attempt to understand what factors are impressive when youth faces the problem of selecting a marriage ceremony, a questionnaire was submitted to a large number of college students and some M Men and Gleaners. Each person was requested to comment on the factors that would tend to persuade a young person to choose a temple marriage in preference to one performed by civil authority. The statements and discussions contained in the following article represent the opinions expressed by these young people. A study of the various points suggested should be enlightening in directing parental effort toward a solution of this problem, as they represent the item of greatest interest to many young people.

"MARRIAGE will probably be the greatest single decision that I shall ever have to make in life. It will demand making such great adjustments that I feel I cannot make them alone. I shall need all the help I can get to make a success of it, and I would not dare venture into it without the complete blessing of God and the certainty of its permanence." In these words one Latter-day Saint girl expressed her attitude toward the necessity of temple marriage. The lamentable fact is, however, that many of the young people in the Church are not imbued with this conviction. A perusal of the statistics of those of our young people who avail themselves of the opportunity to marry in the temples and of those who accept civil ceremonies reveals an inherent weakness in the influence that the parents and the Church have had in this respect. Were this not true, so many Church members would not be content to accept an inferior and commonplace ceremony for a superior and more idealistic one.

Modern educational methods and instruction, especially in the fields of sociology, psychology and philosophy, are prone to leave the immature youth with a conception that all customs and morals—the so-called folkways and mores—are the result of an evolutionary growth, resulting from trial and error practice. Marriage, as one of the strongest of the mores, according to these views, was at first merely a bargaining with parents for a mate. Later it became a matter of common consent on the part of the contracting parties. Still later, as society became more complex, marriage received legal recognition and was licensed and controlled by the political authority of society. Such an interpertation naturally weakens the concept with which people view the sanctity of marriage and has contributed to the current notion that marriage is simply a matter of contract between parties and may be broken at will if society allows such dissolution of the marriage bonds. In this respect, the Latter-day Saint has a very definite obligation to teach that marriage is not man-made, but rather that it is ordained of God and had divine approval before either the bargaining, contract, or civilly recognized forms

had their existence. The *Bible* is explicit in this regard; and to the latter-day Church, the Lord has said: " . . . marriage is ordained of God unto man." (*Doc. and Cov.* 49:15) This is one concept that is fundamental and should be stressed by parents and impressed upon the minds of children long before they reach the marrying age.

THE following question was asked of a large number of intelligent young people of marrying age: "If you were about to be married, what factors would influence you to marry in the temple in preference to a civil or other religious ceremony?" A tabulation of the responses, given independently, indicated that the greatest single influence would be the example of the parents themselves. Some agreed that this decision would be made consciously, as a result of close scrutiny, while others thought it would be made rather unconsciously. All were agreed, however, that regardless of the method by which the conclusion was reached, the parents' marriage would be the greatest single influence. If their parents had been married in the temple, had thought enough of the temple ceremony to return to the temple periodically as a means of being reminded of the joyous wedding day, their covenants to each other, and the thrill of the concept of being together in the eternal worlds, then certainly the children would feel that such procedure was the best way to insure a successful, happy and permanent marriage themselves. They would want to secure the same joy from it that their parents had achieved, and would consider it a privilege to do so, rather than a burden or a troublesome inconvenience.

One of the greatest appeals that the temple marriage ceremony can make to youth is its sacredness. The massive, dignified edifices we call temples are the real "Houses of the Lord." They are more than meeting houses, chapels, or cathedrals, regardless of how ornate the latter may be. The buildings have been dedicated to and hallowed by unselfish, "other-worldly" work. They afford seclusion from the cares and reminders of the world about us. They afford quiet, repose, and spiritual vigor for those who enter their portals. Within the sanctuary of such a structure one feels released from outside influences and senses an approach into a closer relationship with God. A marriage at the altar, rather than in a county court house, home of a bishop, or one's private home, is symbolical and soul-stirring. It signifies a willingness to sacrifice all one has in the service of the other contracting party, and together to sacrifice their all in the service of God.

Another factor that needs stressing if we are to create a desire to have marriages solemnized in the temples is the concept of the eternity of the marriage covenant. When youths truly fall in love, they will not be contented with a desire for companionship that is restricted to mortality. Youths are radicals and want to go the whole way, not merely part way. So strong is this conviction that accompanies love that numerous people who have never heard of an eternal marriage ceremony, and who may have actually been taught that in the hereafter there is no such thing as a marriage rela-

tionship or a continuation of individuality and personality, nevertheless believe that their love is divine and eternal. When this conviction, due to strength of emotional love, can come to people who are uninstructed in the Gospel, it can certainly be intensified in the youth of the Church by proper interpretation. Furthermore, the concept of having an eternal share in the love of our parents and children, as well as our soul-mate, is a powerful urge to see that one's marriage secures divine sanction. It makes it possible for the parents to fulfill their obligation toward their yet unborn children by seeing that they are born under the covenant and thus become heirs of salvation.

That temple marriage is one of the greatest of privileges, rather than an obligation, is worthy of emphasis in our teaching of youth. It is, in the first place, restricted to certain individuals; namely, those whose ideals and conduct conform to certain standards. Furthermore, such a marriage places man and woman on an equal footing. The Priesthood of the man becomes a shared blessing of the woman. Within the temples men and women are on a plane of equality, and neither receives more nor is required to give less than the other. Temple marriage is unique, distinctive and restricted—it is not for everyone who wills it, but for those who have made themselves worthy of the privilege.

There is a permanence about temple marriages that is a vital argument in their favor. Statistically, they are more certain to be lasting than are civil marriages. This is natural, because they are, as a rule, more selective, less hasty, and are entered into more sincerely than the other class. But in addition to these factors, there is another vital point. People approach temple marriage with a conviction that they want it to be a permanent union that even death cannot break. They have no mental reservations, no room for as much as a doubt that their marriage may not be happy, and no idea that they will get married by civil law and then later go to the temple. With confidence they enter the temple to ask God's blessing for an eternal union, based upon the highest ideals that can fill the human heart. This confidence, this mental certainty, results in a matrimonial tie that enables them to meet the obstacles and vicissitudes of life with fortitude and confidence, rather than discouragement or mutual disgust, because they had the battle of life half won when they started.

ONE vital phase of temple marriage, about which there is the greatest curiosity on the part of young people and the greatest reticence on the part of the older ones, is that of the nature of the endowment and the place of the temple garment in daily life. Certainly much could be said that would be encouraging and enlightening. The following quotation from Elder John A. Widtsoe's *Rational Theology* contains an excellent summary:

"The endowment given to members of the Church in the temples falls into several divisions: First, there is a course of instruction relative to man's eternal journey from the dim beginning towards his possible glorious destiny. Then, conditions are set up by which that endless journey may be upward in direction. Those who receive this information covenant to obey the laws of eternal progress, and thereby give life to the knowledge received. Finally,

it is made clear that a man must sometime give an account of his deeds, and prove the possession of divine knowledge and religious works. It is a very beautiful, logical and inspiring series of ceremonies." (Pp. 126, 127, 1937 edition)

This might be further amplified by use of Talmage's *House of the Lord*, in which he indicates that through the use of the eye, the ear, the emotions, and active participation in ceremonies, the divine plan of life from eternity to eternity is impressed upon the open mind.

The approach to the purpose and wearing of the garment must be made in a constructive, positive manner. It is a symbol of God's protecting care. It is a constant reminder of our sacred vows, our ideals, our hopes, our covenants, and our obligations toward God. As such, it affords us mental protection and spiritual strength, the consequences of which are of incalculable value in the face of strife, discouragement or temptation. To wear it is a privilege, not an inconvenience.

A person may build a house, with its walls, roof, and floors, and then add plumbing and heating facilities. With a few articles of furniture he may live in his abode, but it is certainly not a finished home. The addition of an appropriate decorative scheme, draperies, furnishings, and proper landscaping will all enhance the beauty of the house and make it a nicer place in which to live. Temple marriage does this to the marriage which the state sanctions. It adds to its beauty, richness, appropriateness, and places it in its proper setting—a jewel mounted to catch the rays of divine light on its every facet.

THE BRIDE'S FATHER SPEAKS TO THE BRIDEGROOM

Olive W. Burt

I stood there once, where you now proudly stand,
And felt the same deep surge of tenderness
For one who came to lay her trembling hand
Within my own; and watching you, I guess
How you are vowing now no time shall dim
This ardent sympathy with mood and whim.
As down the ribboned aisle we slowly move
You think your heart can hold no more of love.

But on another and more poignant day
You'll stand here where I stand, playing this part;
And all this shining love will dim to gray
Compared to that which then constricts your heart.
You think that you adore your tremulous bride,
But when your daughter walks here at your side,
Oh, then you'll realize that your heart pours
Its fullest love upon a bride not yours!

Fathers

Clarissa A. Beesley

GIOVANNI PAPINI, in his *Life of Christ*, describes the affection of a father as the most perfect, pure, and disinterested love in the world. He says:

"The father does for his son what he would do for no one else. His son is his creation, flesh of his flesh and of his bone, grown up by his side day by day, a completion and a complement of his own being. The old man lives again in the young man. The past sees itself in the future. He who has lived sacrifices himself for him who is to live. The father lives in the son, and feels himself exalted. . . . He has seen him grow up at his feet, he has warmed his cold little hands between his own, he has heard his first words, eternal miracle ever new! He has seen his first wavering footsteps on the floor of his house. Little by little, he has seen a soul shine out in that body created by him, a new human soul, unique treasure beyond price!"

We thank Papini for these words; for helping us to penetrate, however dimly, a father's heart, and to understand, however imperfectly, the hidden springs of his emotions.

And not alone upon the son, but upon the girl-child also is lavished a father's devotion, with an added tenderness beyond expression. She is the light of his eye, the constant joy of his heart. In her he sees maturing again the flowers of feminine grace and charm which have delighted him in both his mother and his wife.

There is scarcely anything more heart-warming than to witness the pride with which a father glows each time a new spirit comes into his home. He has suffered the mental pangs, if not the physical, necessary to the giving of life to a new individual. His anxiety for both mother and child has been great; his emotions have been intense. But after the pain and travail are past, both father and mother rejoice with deep gratitude. Into the home of every righteous couple is heard again the song of the angels,

"Unto us a child is born, unto us a son is given."

Fortunate is the child whose father knows how to play and who leads him by the hand through the smiling days of innocence and through youth's tempestuous journey. Fortunate are both father and child who grow up in close companionship. To exchange confidences and to pray together under the stars is a sacred experience.

"I must go out to the hills again
To the lone hills standing by,
And all I ask is a few friends
And my own boy standing by."

Often in our blindness, especially in our youth, we take fathers too much for granted. Without analyzing carefully, we somehow know that in the everyday affairs they will always be "standing by," saying little but understanding much, interested in our problems, smiling at our mistakes, sometimes reproving if we have misbehaved, giving advice which long experience has taught us we shall do well to heed. We feel deep down in our hearts that whatever happens "Dad" will in some way help us out.

In the more severe crises what a bulwark is father! In time of trouble he still doesn't say much, but he does things. His quick decisive ac-

tion, his kindly smile, his sympathy and protecting arm are there. Because we are so secure under this protection, we scarcely appreciate the strength that is guarding us. He has provided the home that shelters us; with his hands and brain he earns the means to give us daily bread and raiment. Often he carries financial problems we little dream of, and which he hides away lest they mar the happiness of his family.

He is keenly sensitive to words of appreciation and acts of consideration shown him, which cost so little to express. A father and daughter of sixteen were together, teasing each other, for fathers do love to tease. He, in fun, was naming some of her faults, and she was combating them. But at last she said, "Well, anyway, I love you," and the light that came into his eyes was pleasant to see.

LATTER-DAY SAINT manhood reaches its highest pinnacle in fatherhood, for in this he is most like God. The Latter-day Saint father realizes the responsibility that is his, as well as the unspeakable blessing, in being permitted to beget sons and daughters who are indeed immortal spirits, children of the great Eternal Father of us all. Holding the Priesthood, he can officiate in giving a father's blessing and name in infancy; he can perform the baptismal ceremony which will admit that child into the kingdom of heaven; he can confer upon his son the same Priesthood which he himself holds. He leads or directs in family devotions. In times of illness and distress he can bless and invoke the powers from on high to heal and to comfort. His is the responsibility, in conjunction with his companion, to teach his children the Gospel of the Lord Jesus Christ and to prepare them for life's mission. Lessons in industry, loyalty, honesty, are taught daily in the family group.

He does not command obedience but wins it by the power of his leadership. The late Jesse Knight, when asked how it was that his children obeyed him so readily, said, "I generally try to find out what they want to do and then tell them to do it."

Great fathers we have known, fathers who have set before their sons and daughters mighty examples of faith and nobility, who have showered such a wealth of affection upon them that forever after its warmth and glow have remained with them. Such a father was President Joseph F. Smith. His children received his tenderest solicitation and love. He never met them, in the home or on the street, while they were young and after they were grown to manhood and womanhood, without saluting them with a kiss. He surrounded them with the Gospel atmosphere; he taught them with all his power and by his own shining example to love the Lord and keep His commandments. In the last moments of his life he declared that his children were his greatest treasures.

Though the years may have multiplied, and we may have traveled far in life's accomplishments, yet we yearn for parental sympathy and counsel, and we are blessed indeed if it is still within our reach. In the presence of a good father and noble mother there is always inspiration.

One never moves downward but upward when he goes home to the ones who have given him life. Not only the prodigal, but each one of us, may sense fully the significance of the words of confidence and hope, "I will arise and go to my father."

WHEN I WOULD PASS

Jay Rubark

When Spring has come
And life, waking from a winter's sleep,
Bursts forth, vibrant, fresh, pregnant,
To build again a new world
Of holy beauty, engendering faith and hope eternal
In a day of resurrection
That speaks of progress never ending,—
Then I would pass.

When the snow still mantles
Half way down the mountain side,
And the foothills greening,
Slope gently to the flowered valley floor
Where sprouts the grain in teeming fields
To feed the bodies of strong, virile, on-marching youth
Bearing forth the torch of ever-lasting good,—
Then I would pass.

When the sun sinks low
Above the western hills
A shining, golden, glowing disc,
Emblem of a living, burning shield
Of righteousness, draped with
Gorgeous, flaming clouds of glory
Witness of a heaven where dwell the saved,—
Then I would pass.

When the light on the eastern cliffs
Sweeps upward to be lost in dusk
And the rich glow of living amethyst
Fades into the steel grey
Of twilight, and then darkness, the realm
Where day dies and fecund dawn is born,
The herald of the sun-lit day to come,—
Then I would pass,

Silently, in peace.

A Sacred Past Preserved In A Sacred Place

Joseph J. Cannon

TIME is the great destroyer of values—the old house, the old horse, the old dress, the old automobile may have been depreciated by it more than by wear. Yet time is also a creator of values. As soon as sufficient years have gone by to take from an object all utility, they may add increasing value to it as a relic. The hat, clothing, furniture that have gone out of style, and which you are ready to give to the Deseret Industries, may, if properly preserved for a hundred years, be so valuable that people will travel distances to see what odd things were worn and used way back in 1941. This is particularly true if you are a noted or a notorious character.

The fact that things accumulate interest with the years is one of the reasons for museums. If left to the corruption of moth and rust, articles soon go out of existence, but in a museum they live on, enhanced by the flight of decades and the centuries.

If you are imaginative, if you like to travel back and live with people and in situations that are past, come with me into the museum on Temple Square at Salt Lake City. Let's go through the east gate. It's a small portal, and you get a thrill as you pass through it and find yourself inside where the flowers are smiling joyously at the blue sky. We'll not stop to talk about the great Temple on our right. It's beginning to show the signs of age. Maybe you would like to see the weathering cleaned off, but more likely you think this gives character to the structure, like lines in the faces of great people.

What about this low log house in the corner? Does anybody live in it? Would anybody like to live in its one room? Why keep it there? Because it is old; because it tells how the pioneers lived. Don't you feel how Sister Deuel must have rejoiced when she walked into it the first time and compared its roominess and comfort with the restricted space of a covered wagon?

Let's go inside the museum and visit the east room. Pictures of an angel and seven men are in this place. The heavenly being is Moroni, the ancient prophet, in the act of delivering to the care of a young, modern prophet the record of his people, the *Book of Mormon*. It is a painting by Louis A. Ramsey. Looking at it, one finds the story of that great miracle easy to tell to strangers. Going clockwise, the next picture, also by Ramsey, is of Joseph Smith during his manhood. In the company of this room he looks very youthful. The pioneer leader, Brigham Young, comes next, a good painting by G. B. Matthews. In its old-fashioned frame the picture of John Taylor in white satin coat was done by Lorin S. Pratt from a painting by Constant in Paris in 1850. Wilford Woodruff is next, painted by a Chicago artist; then Lorenzo Snow, by Ramsey, Joseph F. Smith,

by Ramsey, and Heber J. Grant by Lee Greene Richards. Guides tell their guests that the Priesthood and the keys of the Kingdom came from heaven by angelic visitation and descended from one of these prophets to another until they reached the present holder.

As you step into the main room of the museum, you see at your right a grand piano. It is in good condition—at least the woodwork is. It must have been a joy to the Kimball family after its long journey across the plains. They say that when the oxen looked up at the lofty peaks of the Rockies, their hearts failed them, and they refused to pull their burden farther. The men dug a big hole, put the piano into it, wrapped in buffalo robes, and covered it with brush and earth. The next spring they went back and hauled it into the valley.

Other furniture of this spot is from the Lion House, the home of President Brigham Young. The gilded mirror on the wall is from the Gardo House. Do you remember the Gardo House? It occupied the lot where the Federal Bank building now stands on the corner of State and South Temple streets. It was a magnificent place with Mansard roof—oh, but we're getting away from the museums. You touch reality, just a bit of it, and it stirs the memory and ignites the imagination so that you find yourself far afield.

How that collection of spinning-wheels takes you out of this age of speed back to the days when the household was the factory for much that our forebears ate and wore! Spinning went on while the family members knit and read, peeled apples and sewed carpet rags before the open fireplace. There was spinning in solitude when the men and boys were in the fields; spinning when furtive glances were cast out the window to see whether Indians might be approaching.

Nearby is a churn. A short time ago when Helen Keller visited the museum, we guided her hands to this familiar household article, the bane of childhood a generation ago. Miss Keller pumped the paddle up and down and laughed at her memories. Then we lifted the ox yoke nearby. She ran her hands over it and then under it, and we let it rest there a moment. "It was heavy on the animals," she said in her strange voice. "The *Bible* says, 'His yoke is easy and His burden is light.' I understand that better when I lift this."

Against the wall is the throne and other properties from the Salt Lake Theater. What memories they evoke! Edwin Booth used them in his time. Lawrence Barret, Henry Ward, Louis James, Robert Mantell employed them to enhance their magic art. And earlier, Brigham Young, Heber C. Kimball, George A. Smith, Willard Richards and their associates, those titans of the past, stirred with emotion and joy as they watched the sweet illusion behind the footlights.

BUT let us look at this row of cases. These things are too valuable to be left in the open; they must be put behind glass.

First, let us look at this little exhibit of a buffalo skull. It has a message written in a beautiful hand on the whitened bone: "Pioneers camped here June 3d, 1847, making

15 miles today. All well. Brigham Young." From the standpoint of showmanship this is a great possession. The trouble with it is that the Pioneers did not travel 15 miles on that day, for it was Sunday, and, besides, Brigham Young did not write it. Remembering that it was the custom to leave such bulletins, one of his sons-in-law did it, employing a fine imagination but a poor historicity.

The first of the formal cases is occupied appropriately by relics of Joseph Smith. Here we have his military cloak, epaulets, and swords. These, with the well-known picture of the Prophet addressing the Nauvoo Legion with saber raised, carry the impression that Joseph Smith was a military man. Doubtless remembering Far West, where he, a non-combatant, was betrayed into the hands of the militia, court-martialed and condemned to be executed the following morning, he desired that the new city of Nauvoo have a militia of its own. This strange privilege was granted by the Illinois legislature in which Abraham Lincoln sat. The Prophet succeeded, after a time, to the command of the Legion. He never took part in a battle, and when the crisis came and he needed the defense of the Legion to save his life, he gave himself into the hands of Governor Ford and the Carthage Greys, and issued orders for the Legion to deliver up its arms.

In this case, we have the handkerchief given by the Prophet to Wilford Woodruff on that memorable day of healing on the banks of the Mississippi, in 1839. When Joseph instructed Brother Woodruff to wipe the faces of some sick children and promised that they would be healed, he also told him that as long as he kept that handkerchief it would be a token of friendship between them.

There is in this case a wisp of the Prophet's hair, which tells his complexion. That lock is golden, and suggests something of his expressive and hopeful nature. Joseph was a blue-eyed man, as were Presidents Young, Taylor, and Woodruff, and as is President Heber J. Grant. President Lorenzo Snow and President Joseph F. Smith had gray eyes.

In one of the cases devoted to Joseph Smith and his time is the watch worn by President John Taylor in Carthage Jail at the time Joseph and Hyrum were slain. There is a scar under the figure "one." This marks where the bullet struck, and the back shows the lump its force caused. It would appear that President Taylor wore his timepiece, contrary to custom, with the face outward. He had been desperately wounded, and, as a matter of fact, carried the bullets in his body to the end of his days. As he seemed to be falling through the window, a musket ball from outside stopped him, and his body fell in the room instead of to the ground, where he would have met certain death. A moment later, Joseph plunged through the same opening. His body was set up against the curb of the well, and a squad of the militia fired a volley into it. This was unnecessary, as Joseph was doubtless dead when he struck the ground.

IN the case devoted to President Brigham Young there are two in-

teresting signatures. One is that of Thomas Ford, Governor of Illinois, appointing Brigham Young Lieutenant General of the Nauvoo Legion. This same Thomas Ford, by his cowardly conduct, abetted the death of the former Lieutenant General of the Legion, Joseph Smith. The other signature is that of President Millard Fillmore, naming Brigham Young governor of the Territory of Utah. For three years the people had been living practically under religious government, their attempts to get into the Union as the State or the Territory of Deseret having failed. In September, 1850, Congress admitted the Territory of Utah, and President Fillmore appointed Brigham Young its first governor. The news of all this did not reach the people until four months later, in January, 1851.

That set of wooden gears up there in the case brings vivid pictures of the Pioneers carefully charting their way across the plains and mountains. First, they tied a red rag to the spoke of a wheel, and a man went along beside the moving wagon counting the revolutions. But Orson Pratt and William Clayton thought out, and Appleton M. Harmon built, a measuring device which they called a roadometer. It was perhaps the forerunner of the speedometer of today, though its limit couldn't have been much above 15 miles a day.

In the next case are some specimens of the Mormon crickets. These wingless, beetle-like insects almost succeeded in taking the lives of the Pioneers, and they have acquired their name from their near victims. The dictionary calls them Mormon crickets, and the government issues bulletins under that name regarding their destruction. They have a wide habitat. Tourists say that they are now found as far back as Minnesota.

The Pioneers had a great desire to become self-sustaining. Here are samples of glass they manufactured, paper made in their own mill, nails they cut or forged by hand, iron they smelted and cast, silk that they produced from the cocoons of worms they had fed on mulberry leaves, cotton grown in their own fields and spun and woven into cloth, linen they made from their own flax, pottery they shaped and burned, and many articles of their own handicraft and art.

Across the aisle is the generous gift of Mr. Herbert S. Auerbach, who has been collecting what he calls Mormoniana for many years. He has given to the museum the furniture he obtained from Nauvoo, used in the home of Joseph Smith —chairs, tables, footstools, candlesticks, candle molds, a metal lantern with slits for the escape of the candlelight, a high-post bed, used in those days with a canopy, another bed and a baby's crib—articles a century old that show the taste and culture of the Nauvoo period. Joseph Smith's home was probably one of the best in the Illinois of that day. Some time this space may be adorned with murals depicting the life of the Prophet.

Next to this is the beautiful art work of the Fairbanks family, showing in color and statuary the trek across the plains. John B. Fairbanks did most of the painting, though three of the panels were done by his gifted son, J. Leo. The sculpture is the work of another famous son,

Avard. This art recess is a lovely evidence of Utah culture in addition to the great story it tells.

MY, how wordy I have been. I have run out of space and have only started on the museum. Many of the contributions of the Pioneers I have omitted. I have said nothing about the Indian room, nothing about the gifts of our missionaries from all parts of the world. And yet I wonder if that is not the right way. You shouldn't go to such a museum to pack neat bundles of information away in your mind like merchandise on a shelf. You go to spend a little time quietly with the past. If you hurry you are apt to lose the spell it casts. Under the best of conditions a repository like this can contain only part of things —a board from the door of Liberty Jail, a watch made by Heber C. Kimball, pipes from the Tabernacle organ, a long-barreled rifle owned by Kit Carson. It is for us to reconstruct the whole from the suggestion of the part. We must build up the dramatic story of the noble prisoners in the Missouri jail, the prophetic counselor of Brigham Young, with hands of an expert craftsman the thoughtful Joseph Ridges building a cathedral organ out in the desert, the adventurous scout cruising these mountains with his good rifle in the crook of his arm. Here we touch life, not the life of today, which, because of its nearness, may seem commonplace, but the life of the past. And because that life has flowed into the ocean of years, it becomes romantic and stirring and significant. And since life is a tremendous experience and a magnificent adventure, we are likely to see its reality more clearly in a museum than in the scenes in which we and not the figures of the past are playing the parts.

OUR YOUTH

Phyllis Clayton

Youth of our nation, stand firm and true,
Hold fast the ideals of the Red, White, and Blue,
Throw back your shoulders, hold up your head,
Let nothing dismay you or hinder your tread.
Inspired by courage of those gone before,
Loyal to patriots and trusts as of yore,
Meet the world squarely, with eyes clear and bright,
Glad you are learning to do what is right.
Live that each day makes you better for living,
Learn and gain knowledge from those who are giving,
Love and be loyal to ideals so true—
Youth of our nation, we're depending on you!

The Blue Dress

A Short Story

Vera Mayhew

NANCY looked with longing eyes at the old pink pitcher on the second shelf of the kitchen cupboard. It held a hoard of fifty-cent pieces, quarters, some small change and even a few dollar bills—ten percent, in fact, of all her chicken and egg money she had earned all summer. It was her tithing, and she was going to Church in town next Sunday and pay it to the bishop. At least, that was her plan. That's what she had saved it for.

With one part of her she wanted to do the thing she had planned. But there was that troublesome other part—the part that liked to dress up and look pretty and that wanted to buy the new dinner dress she had seen in Capwell's window the day before when she had been in town with Ren. It was so exactly her blue. She stole a look at herself in the mirror above the sink and smiled at the image that looked back at her. A year of hard work hadn't dimmed the luster of her yellow hair nor coarsened the beauty of her clear complexion. She had taken good care of that. She looked at her hands in the soapy dishwater. Covered with rubber gloves they were. When her sister had protested at the lovely Nancy marrying a farmer, Nancy had answered that Ren loved beauty as much as any man and that she would take good care not to lose hers.

She had taken care. She was as lovely now as when she married the year before. Her clothes were beginning to be shabby though. She and Ren went out a good deal in spite of the work, and clothes don't last forever. Next Saturday night was the annual dance of the Farmer's Alliance. Ren was chairman. They would have to go, and she really didn't have a thing to wear.

Thoughtfully she poured out the soapy water, rinsed her cloths and her dish pan. She cleaned up her sink and took her towels out to the line. As she stepped back into the kitchen, her eyes went again to the pink pitcher. "I'll just get the pitcher down and see how much I have," she thought.

She stacked the money in neat piles on the kitchen table. There were six dollar bills, twenty half dollars made four piles, and almost thirty quarters made three more. In all there was nearly twenty-five dollars, and the dress had been priced at twenty-two dollars and ninety-five cents. That would cover the sales tax and everything, she thought. She sighed deeply as she pushed the money back into the pitcher and put it on the cupboard shelf.

By the time Ren came in to lunch, Nancy's head ached with thinking.

"What's the matter, honey? Not sick, are you?" Ren asked solicitously. "Mustn't get sick for the big shindig Saturday night."

"I'm not sick," Nancy answered. "I've just been wondering what I could wear."

"Oh, so that's what's worrying you. The little bird's feathers are a bit limp and bedraggled."

Nancy smiled at him. "I didn't

think there would be so many places to go out here, and my trousseau didn't include many evening clothes. I've worn everything I have about to pieces."

Ren's face was grave. "I know, sweetheart," he said. "I wish I could tell you to go to town and get anything you wanted. Last year's nut crop being a failure sort of put the strings on us. There may be money after this year's crop is sold, but I can't be sure. Too bad you didn't use the poultry money for clothes."

"That's what you said before, dear, but we have enjoyed the living room rug and draperies. I'm glad we bought them. Really I am, dear. If you get a good price for things this fall, I'll splurge. I'll buy my trousseau all over again," Nancy said.

"But meanwhile?" Ren asked. "Darling, I am sorry. I'd like to give you everything that goes with beauty like yours."

"Silly," Nancy answered. "I'm just a farmer's wife, and I have everything I want, thank you."

ALL afternoon the thought of the money in the old cream pitcher bothered her. She had always paid her tithing before. All the while she taught school a tenth of every check had gone to her bishop without question. Paying tithing was just something you did. You didn't any more think of things you could buy with your tithing money than you did of the things you could buy with your neighbor's money. It just wasn't yours to think about. Why, then, should she be thinking this way now? She could hear herself telling her mother that she would continue to live her religion whether Ren was a member of the Church or not, and that some day he would join. She was sure of it.

They had been married a year, and now she was not so sure of it. Ren made no objection to her going to Church, but he was never willing to go with her. He laughed a bit at what he called her funny notions at not drinking tea or coffee, but he never urged her. "Go ahead, chicken," he said, "your life's your own. You don't exactly share my idea of a good time, but if that's your way, it's O. K. by me." She had never wavered before. Resolutely she put the thought of the blue dress out of her mind. She'd wear the rose-colored lace. If it was a little faded and had been expertly darned in a place or two, it would look all right under the artificial lights. There, with that decided, she could do something else.

It wasn't as easy as she had thought. The vision of the blue dress kept coming between her and any task she set herself. She began to wish she hadn't gone to Oakland with Ren yesterday. If she hadn't seen the dress, she wouldn't want it, she would never have thought of getting a new one. What made her think she could use tithing money for it anyway?

After dinner that night Ren said, "You look so tired, dear, I'll help you with the dishes."

"I'm not really tired, and you've worked so hard all day," Nancy answered, "go into the other room and read your paper. I'll be right in."

But Ren was stubborn and followed her into the kitchen and took a clean towel from the drawer. As they washed dishes, they chatted about the farm and the dance,

skirting nimbly around any mention of the dress. Neither of them wanted to bring that up again.

REN carried a stack of plates over to the shelves, and as he put them away, he lifted the pink pitcher to put it out of the way.

"This thing's heavy," he said, "what have you in it?"

"Nothing," Nancy answered, trying to make her voice light. They had talked about tithing once before. It was all right for her to go to Church and follow her taboos, but she couldn't spend his hard-earned money to support any church. But this was her money. She had earned it herself, and they had agreed she could spend it as she wished. Still there was no use getting into a discussion about it.

"It doesn't lift like nothing," he said, and peered into it. "Hmmm, money! Weren't you the girl who was wishing for a new dress just this noon? This must have been one hiding place you forgot when you dug up the money for the rug and draperies. Well, lucky you did, I'd say. You can go to town tomorrow and buy the dress."

Nancy didn't answer, and Ren continued. "If there isn't enough here, it might be I could let you have a dollar or two." Laughing, he hugged her to him and began an intricate step about the kitchen floor. "Folks, meet Mrs. Harvey, the belle of the ball," he said.

Nancy's heart was heavy. It seemed like her problem had been solved for her, but she wasn't happy about it. She should have put the pitcher back farther on the shelf or onto a higher one where he wouldn't see it. She couldn't tell him why she had saved the money. They went into the living room, and each picked up a book and began to read, but Nancy couldn't keep her attention on the printed page. She kept going back in her mind to the scenes of her childhood. She remembered the time her father was on a mission and her mother had worked so hard in the store to keep it going until her father got back. Mother had to make it pay enough to keep the family and send Father what he needed, too. How many times she had gone with Mother to pay the tithing. She remembered the bishop saying one time,

"Sister Thurston, it seems like you pay a tithing keeping your husband on a mission. I know you have use for this money. Why don't you just keep it?"

Mother had simply answered, "Would you deprive me of the blessings of a tithe-payer?" The bishop had looked a little surprised, and said, "The Lord will bless you for your faithfulness." Mother had never doubted that she had been blessed. She had been able to keep her health under the double duty of the store and the home while Father had filled a full-time mission.

Now, I'm afraid to speak up and tell Ren that I saved that money for tithing, Nancy thought miserably. I'm not a very worthy daughter of a strong mother. Again she tried to see the words before her, and again a mental vision obscured the page. She could hear her father's voice in family prayer, thanking God that a certain check had been delayed too long in the mail to be among those lost when the bank failed in the depression of 1932. They had none of them questioned that the delayed check was the bless-

ing of Heaven to a faithful tithe-payer.

"Ren," she said, her voice a bit breathless, "that money in the pitcher. . . . It is twenty-four dollars and ninety cents."

"Will that buy a dress?" he asked. "I' could make it up to thirty, I think."

"It isn't that. There is enough for the dress, but I don't want the dress. That is, I want it, of course, but . . . well . . . that money is exactly one-tenth of the poultry money for this summer. Ren, dear, don't you see? It's my tithing. I owe it to the Lord."

He just looked at her, amazement written on every line of his face. Then he shrugged his shoulders helplessly. "Well, I said that money was yours, and it still holds, but it seems pretty silly to me. Did it ever occur to you that a tenth is a pretty big slice of one's income to donate to any cause, no matter how worthy. How do you know someone else's wife won't have a new dress on it?"

"Oh, Ren," Nancy said almost in tears. "I told you before that the tithing money builds churches and temples and hospitals and is put in trust for a time of need."

"I know you told me. But how do you know?" he questioned.

How did she know? What difference did it make? It was *paying* the money that brought the blessings, not how it was spent.

"Look, honey," Ren said, "you take the car and go to Oakland tomorrow. Buy the dress to wear Saturday night, and when the crops are sold I'll give you the money and you can pay your tithing, if it's so important to you."

How could she resist Ren? Of course, he wanted her to look nice. He should be proud of his wife on an important night in his life.

THE next morning Nancy lagged with her work, but it was finally done. She put the money in her bag and climbed into the car and drove out the ranch gate. Ren was there to see her leave.

"Get yourself a bang-up lunch," he called. "Go to the Leamington."

As she drove along the country roads, Nancy scarcely saw the scenes that usually enthralled her on a drive to Oakland. Even when she came through the Broadway Low-level Tunnel and got her first glimpse of the Bay she didn't stop, as she usually did, just to fill her heart with the beauty before her. Her mind was far away—now back in her childhood and again on the farm with Ren.

She stood in the fitting room gazing at her reflection in the three-way mirror. It was even lovelier than she had imagined.

"It's like it was made for you," the salesgirl said. "You set it off like no one I ever saw."

Nancy herself thought that she had never had a dress that was so thoroughly right.

The night of the party Nancy was called to the telephone just as she began to dress. Ren was finished and was waiting downstairs for her before she had a chance to go back into her room and finish getting ready. He was waiting for her in the living room when she came in. He looked up at her expectantly, and his face fell.

"Couldn't you find a dress?" he asked.

"Yes, I found one," she answered,

"but I found I couldn't take it. Ren, that money wasn't mine. I couldn't spend or even borrow it. I put the dress on. I even had them wrap it up, and then I said I'd changed my mind. I guess they thought I was crazy, but I couldn't help it."

"Here, put your coat on. Let's get going," Ren said shortly. He was disappointed and angry. Of course, he would be. Now he would be ashamed of her. The other women would all have new dresses. They would be a credit to their husbands. Everyone would see the faded streaks in the rose lace. Everyone would know just where the spots had been mended. Everyone would think Ren couldn't take care of her or didn't want to get nice things for her.

All evening Ren said little, and Nancy was miserable. They drove home in almost complete silence and went to bed without the usual talking it over.

For a long time Nancy lay awake, her mind in a turmoil. What had she done to her marriage? Was it right to spoil anything as beautiful as she and Ren had because she must pay tithing? Why did she have to be like she was? Or, being that way, why did she have to love Ren so much?

Sunday dawned clear and lovely. Nancy got up and hurried with her dinner preparations. Everything was ruined between her and Ren anyway. She would go to town and pay her tithing, get it off her mind, and then never again worry about saving anything. She couldn't live with Ren and be at cross purposes about religion all the time. It would have been better if she had never spent that summer at California, never seen Ren and known that out of all the world he was just the only one for her. She put the roast in the oven and prepared the vegetables, choking back her tears. Then she set the breakfast table with just one place.

Ren came in, shaved and wearing his best suit. "Had your breakfast?" he asked Nancy.

She shook her head. Evidently he was going some place, and she wouldn't be able to have the car. Now what would she do? She felt like she couldn't stand it with that money in the house another day.

"Oh, I forgot," he said. This is the Sunday that you don't eat breakfast. It's sort of hard for me to get on to all your little ways, but I'm coming along. Sort of thought I'd go in to church with you this morning.

"Ren, darling, will you?" Nancy's eyes were starry. She had never imagined such happiness.

"If it is so important to you to live up to the teachings of your religion that you can sacrifice a new dress that you really want and, besides that, one that you really need, I guess I'll have to begin to find out what it's all about."

Nancy breathed a silent prayer of thanks as she went into Ren's arms.

MY SON, MARK RYBERG GARFF, AND I OFF FOR A BICYCLE RIDE

Cycling In Denmark

Intriguing Paths and New Horizons

Gertrude Ryberg Garff

Relief Society General Board Member

"LOOK out! You're in the cycle path!"

And as I looked breathlessly around, it seemed as if hundreds of bicycles were headed straight toward me. As I jumped back to the sidewalk, I dazedly watched the cycles roll nonchalantly by. Gradually the words of Agnes Rothery, expressed in her book, *Denmark, Kingdom of Reason*, came to life before my very eyes:

"Like the sands of the desert before the wind, the bicycles of Copenhagen scud down the streets."

Then and there was born the decision to use a bicycle as my means of transportation. I'll admit the vision of me on wheels making my way through that maze of bicycles and heavy traffic was a little terrifying, but, even so, I decided it was safer to be a cyclist than a pedestrian. This decision not only kept me in the safest lane of travel, but it gave me Denmark as well!

My first courageous venture into Copenhagen's traffic was attempted with my housekeeper as a guide. Until this time, I had never dared to cycle across the Seas—a series of large lakes running nearly the length of Copenhagen and dividing the city in half. On the other side of the Seas is the old city, where very few streets have special lanes for cycles. My cycling had heretofore been confined to the streets with well defined cycle paths; however, by this time I had acquired considerable self-confidence, and, besides, I wanted "to go real Danish" and buy flowers at "Gront Torvet" (Open Market).

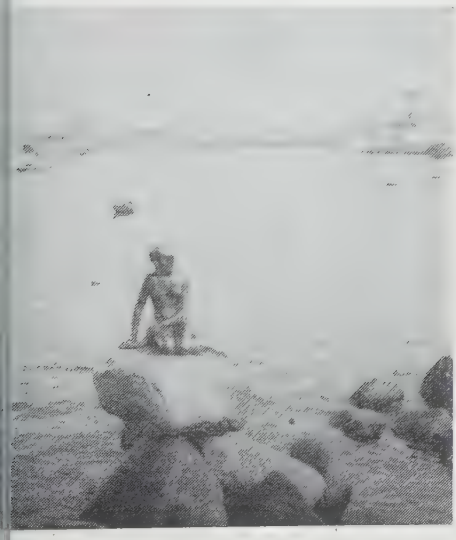
At the Market

We were on the scene sufficiently early to watch the farmers arrange their goods and watch the local shopkeepers come to make the necessary purchases for the day. It was such fun walking up and down between the beautifully displayed vegetables that we almost forgot to buy our long thin cucumbers and

the "Tuttibaerer," a fruit similar to cranberries, which we wanted for our Thanksgiving and Christmas dinners. I thought nothing could be nicer than the neatly displayed vegetables, but when I saw the flowers, I gasped with delightful appreciation. Such color, such variety, and so inexpensive! I believe next to their coffee and cakes the Danes like flowers best. Imagine buying an armful of spicy-smelling stocks for a quarter! It is here that the florists buy the flowers for their many little shops, and there is a "Blomster Forretning" for about every block in Copenhagen. With enthusiasm we quickly loaded our cycles with vegetables and flowers and pedaled our way homeward, just as any Danish housewives, elated over our bargaining with the shrewd farmers.

Langelinie

During the spring and summer of 1938, each morning was spent exploring a new part of Copenhagen. One morning, we decided to go to



LITTLE MERMAID IN THE HARBOR OF COPENHAGEN

THE FOUNTAIN GEFION

Langelinie. My young American friend and I felt exhilarated as the fresh, cool, sea breeze blew into our faces. As we progressed on our way, we could see the Langelinie Promenade, which begins at the top of a little hill where the Fountain Gefion sparkles and plays in the sea air. This fountain, one of Copenhagen's creations of art, has its origin in the rich legendary background in which Denmark abounds. This statue depicts Gefion beginning her legendary drive and consists of the woman driving four oxen harnessed to a plow. All the Danes love the story which this statue tells. Gefion, one of the Nordic goddesses, came to earth to live, and after a time she asked King Gylfe of Sweden for a piece of land for her four sons. He told her she could have as much ground as she could plow from sunrise to sunset. She very cleverly met the challenge by turning her four sons into oxen; and harnessing them to a plow, she lashed them with her long whip and was able to plow by evening a large piece of land that was lifted out of Sweden and placed in the Baltic Sea. Every time I saw that fountain, I was impressed with the determination written in that strong beautiful face.

WALLS AND SMALL TOWN ON THE ROCKY ISLAND OF CHRISTIANSO

On the Promenade

We left the beautiful fountain with reluctance, slowly to glide along the Promenade. To our right, as we cycled through the park, was the beautiful clean harbor of Copenhagen. Lonely on the rock sat the Little Mermaid looking pensively out to open sea. With the enchantment of the morning still upon us, it wasn't hard to imagine her to be real, as she sat with the harbor waters lapping softly at the boulders just below. She has been immortalized by Hans Christian Anderson, who tells how the Little Mermaid gave up her beautiful voice so that she might have legs instead of a tail, even though each step was like walking on pins and needles. All this was because of her love for a mortal prince, who, nevertheless, chose a mortal princess. The Little Mermaid went back to the sea, and from the look on her face that morning I believe she was thinking of her lost love.

Our journey led us past the cemetery in which Hans Christian Anderson is buried. We left our cycles at the gate and walked through the green stillness until we came to a small white arrow that bore the inscription, "Hans Christian Anderson's Grave." We followed the direction it pointed and came to the enclosure. With mixed feelings of tribute, reverence, and tenderness, we read his own poem beautifully engraved on the stone memorial:

"God has created this soul in his likeness,
Its immortality will never be lost;
Our life on earth is an eternal faith,
Our bodies will die, but the soul will never die."*

The Island of Bornholm

One of my most enjoyable vacations was on my cycle. My husband and I decided to get out of the regular tourist paths and "go where the Danes go." We chose the island of Bornholm, located between Swe-

*This is my own translation of this poem, and it may not be exact.

den and Germany in the Baltic Sea. One fine day we stood on the docks of Ronne, the capitol of the island, where we watched our cycles being unloaded from the steamer which had brought us from Copenhagen. The small cottage we had rented was a quarter of a mile from any other house and faced the beautiful blue Baltic just above the "Sanctuary Clifts."

The island of Bornholm is not level and flat like Sjaeland, but is a series of hills; and I must say my husband often wondered, during some of our cycle tours on the island, if he had "used his head" in deciding on a "cycle" vacation. One day, we cycled up to the top of the island where high above the sea are the ruins of the seven-hundred-year-old Hammershus Castle. The old ruins seemed to whisper to us of exciting events. The view was magnificent, and while there remained nothing but the walls of the majestic old Fortress Castle, it had definitely an air of having been lived in. With the setting sun we started homeward, and I don't even remember one hill on that ride back. All I can recall is that long northern evening with the waves dashing high against the rocks, sometimes sending a salty spray into our faces.

Another day we cycled up the coast where we took the mail boat out to the Christianso. We were told to check our cycles, because we could not use them on the island. When we arrived there the reason for doing this was obvious. Christianso is just a big head of granite sticking up out of the Baltic Sea. Nearly every shovelful of earth was brought by boat from other places, and now they have a garden with many flowers and trees from southern Europe flourishing on that once bare wind-swept rock. Because of the scarcity of food, there is no livestock, and only one-hundred twenty people inhabit this island, all of whom are fishermen. Perhaps the most interesting thing of all was the thick stone walls, ranging from six to eighteen feet in width, built to protect them from an invasion by enemies and the sea. As we waved goodby to these humble people, they showed their contentment with the bleak island, where their fathers had lived and where their children will live after them.

A day or two later we said goodby to the rocky clifts and fertile fields of Bornholm, but we carried with us the memory of many pleasant hours cycling on an unusual island in the middle of the Baltic Sea.

Elsinore of Yesterday

Can you imagine the thrill of seeing *Hamlet* played right in the courtyard of Kronborg Castle, where the scene was laid? This was one time where the realization far exceeded the anticipation. I had watched carefully the newspapers,

DRAGSHOLM CASTLE, WHERE THE DU
OF BOTHWELL WAS IMPRISONED FO
SEVERAL YEARS PREVIOUS TO HIS DEA

telling first of the possibility of John Gielgud's playing the part of Hamlet, then the picture of his signing the contract, next the news of the play rehearsals at the castle, and finally the dates of presentation. Here was a chance to see *Hamlet* and North Sjaeland at the same time. I convinced my husband that the hills of Sjaeland were not nearly so hard to cycle up as those on Bornholm; so he finally consented to what he thought was one of my "crazy ideas."

One morning, we started out with the bare necessities in our luggage carriers, which are situated on the back of our cycles. We looked just like any other Herr and Fru Hans Hansen of Copenhagen. Away we went up the coast road to Helsingor, or Elsinore as the English people know it. It was very pleasant pedaling past the beautiful homes in the section known as the Danish Riviera.

Soon, we were cycling down narrow little streets which haven't changed much since 1426, when Eric of Pomerania founded the present city of Elsinore.

The closer we came to the castle the more beautiful it became. The grey stone towers, the green copper roofs, and the spires looked just as I had pictured a castle should look. Some castles are a disappointment to the imagination of our childhood.

We left our cycles in the parking lot and made our way across the moat and into the courtyard, where we crossed another moat to get into the castle. As we watched the swans float lazily on the water, we wondered if Ophelia floated on this moat with her garland of nettles and daisies.

Legend has it that as a young actor William Shakespeare, with a company of English actors, performed for the Royal Family then living in the castle, and hearing the story of Prince Hamlet as recorded in Saxo's *Historia Danica*, he received inspiration to write the story of the melancholy prince. Fact or fiction, we did not care, because we were going to see *Hamlet* played in the courtyard of the actual castle where the scene was laid.

When we had found our seats, we sat there with an unusually appreciative audience—waiting quietly, almost reverently, for the play to begin. As the curtains drew apart, only the sound of the actors' voices was heard, accompanied by the gentle flapping of the banners as the breeze blew in from the Sound. Spellbound? There isn't a word to describe how we were carried back centuries by the real tears in the eyes of Hamlet as he mourned his father's death, the perplexity of the gentle Ophelia, "To be or not to be," "Alas, poor you," "Sweets to the sweet." Those familiar phrases spoken in beautiful accents will remain forever in my memory connected with one of the highlights of my life.

After the last curtain call when John Gielgud and Fay Compton smiled graciously and disappeared, we took the path back to the city along the battlements upon which

> "The majesty of buried Denmark
> Did sometimes march."

And it was not difficult to imagine that we might meet the ghost of Hamlet's father if we were there at the right time.

Hillerod

Early the next morning we soon found ourselves in the small town of Hillerod from whose main street one of the loveliest sights in the world can be seen. There "like a water lily floating," to quote Humbert Wolfe, in the middle of a lake is Frederiksborg Castle, its rose-colored brick towers and walls silhouetted against the trees of the formal garden. On the opposite shore is a picture never to be forgotten. It is hard to believe that anyone could live in such a gorgeous setting and be unhappy. But as we walked through the beautiful rooms and corridors furnished during the Renaissance in Gobelin tapestries and carving, we could not help remembering the pathetic story of Caroline Matilde, Queen of Denmark and Norway, Princess of Great Britain and Ireland. The story of this Queen (sister to King George IV of England) as the young bride of an imbecile King has been used by novelists and motion picture writers, but these portrayals are no more poignant than the real story.

Faarevejle

Two days later we were nearing the little town of Faarevejle. We had seen the white and red country church with the typical Corbie stepped gable from a distance and knew that past history awaited us there. The caretaker led us inside the church which had been standing since the twelfth century and had been built by Valdemar the Great. Just before the altar our guide rolled back the rug and lifted a trap door. We went backwards down the ladder-like steps into a small room. At one side stood a coffin. There under a piece of glass lay the Duke of Bothwell, husband and lover of Mary Queen of Scots! A long man he was, and there on his head are the scars of the wounds inflicted by a sword. It was difficult to comprehend that we were actually looking at the remains of one who had played a significant role in the history of England and Scotland. We were glad to find our way out to the sunlight again. There the caretaker pointed the way to Dragsholm Castle, where the impetuous Duke spent the last five years of his life in solitary confinement.

Homeward Bound

After our visit to the castle, we turned our wheels again toward Copenhagen, past waving fields of grain, turning windmills, white thatched cottages with the neatest yards and prettiest flower gardens in the world. As the tower of Copenhagen appeared on the horizon, perhaps we pedaled a bit faster, for as the Danes say, "Ude er godt, men Hjem er bedst," meaning that it is nice to go away, but "there is no place like home." As we placed our cycles in their customary places in the backyard, we felt as if we were rolling up the magic rug which had carried us over a land of beauty back into a past rich in story.

As I write this (April, 1941) from my home safe in the "land of the free and the home of the brave," I am wondering if I will ever see the lovely land of Denmark again. One of my fondest wishes is that I may again explore more of the intriguing paths marked "Cycle Sti."

Note: Courtesy, *The Anchora of Delta Gamma.*

Let's Make It A Reading Summer

Marba C. Josephson

Associate Editor, Improvement Era

WOMEN should plan to give themselves a mental prod every once in a while. The summer is the ideal time to do this, for it provides the necessary amount of desire with the minimum of effort. Fires don't need to be stoked constantly; the children don't need to be hurried off to school; and cooking with fresh fruits and vegetables becomes a relatively simple matter.

The matter of selecting the books, however, becomes quite a large order, for there are in the United States alone over thirty-one books published daily. When one stops to think of the 11,328 titles which are being issued yearly, one begins to realize the difficulty of selecting the best books. It stands to reason that some exceptionally good books will be slighted merely because of the physical inability to become acquainted with all of them.

Here are a few that will compensate for the time spent with them —and will be pleasurable reading at the same time.

CARAVAN FOR CHINA by Frank S. Stuart is an entirely different kind of book. Within its covers are bound mystery, romance, travel, intrigue, adventure, commerce, and religion. Woven from two truly magnificent civilizations, it includes the Roman Empire of Tiberius Caesar when Jesus was just teaching through the dusty hills of Syria, and it introduces the China of ancient legend and great repute.

All these divergent interests and countries are synchronized through the love of Simon of Cyrene for Helen, who had been sold into slavery, and eventually carried to China where the empress had purchased her. The long trek of Black Simon across almost uncharted deserts, his final rescue of Helen only to be treacherously betrayed are told fascinatingly by the author, who has a rare ability to use the English language effectively and beautifully.

THE GOOD SHEPHERD by Gunnar Gunnarsson tells the simple story of an Icelandic shepherd, Benedict, who with his dog, Leo, and his bell-weather, Gnarly, make the trip each year to gather the sheep that have been missed in the autumn roundup. But it is much more than a trip for sheep he makes, for he stops at the neighbors and shares their joys and sorrows. A refreshing, courageous book, confident and hopeful, this will be particularly enjoyable on a hot summer day. Something of a parable is this story, a parable that the whole world would find helpful to follow, in its homely philosophy of brotherliness and consideration—not only for human beings but also for animals, even among the least of God's creations.

FOR OUR VINES HAVE TENDER GRAPES by George V. Martin should be read by every mother. Into the life of his heroine, nine-year-old Selma Jacobson, the author injects all the lovely, sensitive innocence of childhood. The setting is in a little country town of

Wisconsin where the inhabitants are mostly of Norwegian stock. The sterling qualities of these folk in their honest belief in the true dignity of work, their neighborliness, and their cooperativeness are worthy of emulation. Worked into the seasons of the year, the plot partakes of the seasonal interests and is as wholesome and fundamentally good as the seasons are. The abiding belief in God will stir all Latter-day Saints.

Those who have read *The Yearling* by Marjorie Kinnan Rawlings will vote this at least an equal rating with that book. Those who have not read it will find joy in reading the two books during the summer.

RANDOM HARVEST by James Hilton is a strangely moving book, dealing as it does with a man whose memory failed him during the last days of World War I. His experiences are gradually unfolded from the first feeble remembrance until he has recaptured his full memory of what his life had been both before and after his accidents. To reveal more about the plot would rob it of its peculiar charm. We shall conclude by saying, therefore, that anyone who has read the author's previous books, *Goodbye, Mr. Chips* and *Lost Horizon*, will find this a book of equal merit.

FOR lush description and for a rare sense of peace no one should forego reading John Buchan's *Mountain Meadow*. To most people John Buchan is known as Lord Tweedsmuir, governor-general of Canada until the time of his death February 11, 1940. Although this book is fiction, it undoubtedly is somewhat autobiographical because here in America, where Lord Tweedsmuir came from long service with the British Empire, he found a measure of peace that he had not found in other parts of the world. In the story of Edward Leithen, the reader cannot help feeling that he is following in a way the path that John Buchan himself trod in his search for spiritual satisfaction.

AND, for good measure, there is one little book that no woman should miss reading—and re-reading. It is the slim volume *Mrs. Miniver* by another delightful English person who has found refuge in America, Jan Struther. Mrs. Miniver is just the type of wife and mother that everyone who reads her book is convinced that she herself is. She finds great delight in the little things: the windshield wiper, rotating doors, chrysanthemums, knitting. Jan Struther has capitalized on the commonplace to give women the world over a new sense of their place in the world.

Now these are just a few books. They will perhaps serve as a diving board from which you will spring into the whole sea of literature. And you can be assured that you will arise from your bath refreshed and better able to care for your regular duties.

"HAVE you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time?"—*James Russell Lowell.*

HAPPENINGS

Annie Wells Cannon

Be joyful in the beauty of a rose-scented June day.

THE fourteenth of June is Flag Day, timely indeed to again draw attention to a part of the American Creed which reads: "I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies." Also is it timely to once more give the proper use for the display of the flag:

The flag should only be displayed between sunrise and sunset. When the flag is displayed from a staff, projecting horizontally or at an angle from a window sill, the flag should be hoisted union first. When flown in any other manner it should be displayed flat with the union uppermost and to the flag's own right; that is, to the observer's left. It should never be used for decorative purposes, such as festoons or drapings. When the flag is displayed over the middle of the street or between buildings it should be suspended vertically with the union to the north in an east and west street or to the east in a north and south street.

MINERVA R. YOUNG, wife and mother of heroes of World War I, was Utah's first purchaser of the new defense bonds.

LADY ASTOR, mayor of bomb-ravaged Plymouth, and Mrs. Modley, her deputy, led the mourners at the mass rites over the almost numberless victims of the air raids over Plymouth.

ALICE PAUL, noted feminist, says, "Men only are to blame for war." She has lately returned to America from a long sojourn at Geneva, where, with the League of Nations, she tried to give some aid to save civilization.

KRISTINE KALSTEAD, Metropolitan star, left recently for Oslo, Norway, to visit the "home folks," whom she has not seen since 1939. She does not know that she will be permitted to enter Norway.

DEANNA DURBIN, young motion picture favorite, included among her 900 guests at her wedding this spring, besides companion artists, all those who had worked on her pictures in any capacity.

DR. ANNIE JUMP CANNON of Harvard, most famous woman astronomer in the world, died last April.

ELIZABETH GREEN, Gold Star mother, whose son, Armistead Green, was the first University of Utah man killed in World War I, died last month.

FLORENCE REYNOLDS, of Utah, for the third time has had a play selected for radio presentation by the Boston School of Journalism. The new play is called "American Newspaper."

DAPHNE du MAURIER'S new book, "Come Wind, Come Weather," is a book for British morale.

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EDITORIAL

Those Who Are Chosen

THOSE who have taken upon themselves the name of Christ have a great responsibility in maintaining His organization and furthering His work upon the earth. The Master has said, "For Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Pearl of Great Price*, Moses 1:39.) The accomplishment of this great purpose requires the devoted service of all who will accept His call. Not only must we strive to live the law ourselves, but we must be active in enlisting others in His service. The Lord has need of every one of us, each according to his own endowments.

Too often when a call to serve comes to us we disparage our own abilities, refusing to trust the inspiration and judgment of those appointed over us. Sensitive to our human weaknesses and shortcomings, and conscious of our limitations, we would deprive the great Church organization of our strengths and gifts.

An important lesson is to be learned from a study of the calling of Christ's first apostles. They were men with human imperfections and many limitations. The Master recognized these, but He saw beyond them to the great strengths which could be utilized in the building of the Kingdom of God upon the earth. Scripture records:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him.

"And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother . . and he called them.

"And they immediately left the ship and their father and followed him.

. . . . . .

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of the custom: and he saith unto him, Follow me. And he arose and followed him."

Thus, so simply, is recorded the calling and response of these men to the greatest work ever given to men.

Books have been written explaining the qualifications of these men for their work; their probable reactions to their call and their preparation for the work have received much

speculation. Men have pondered over why these certain ones were selected, who ofttimes stumbled on their way to greatness—who learned the hard way. Yet with all the writing, with all the surmise, we come back to this simple account: The Savior bid them, "Follow me," and they arose and "followed him."

How well these men succeeded in their callings is borne out by scripture. Peter, despite his impulsive nature, grew to such stature as to become the head of Christ's earth organization. Matthew, a hated publican, has given to the world a record of Christ's ministry that has directed the lives of millions. John, referred to as the Son of Thunder because of the force of his wrath, is today universally accepted as "John, the beloved."

Had these apostles stopped to count all the reasons why they were unfitted for their callings, how would the work have gone on? Christ had need of all the strengths they possessed. Despite their weaknesses and limitations, He called them to lend their strengths to His work. But after they "followed Him," it became their responsibility to conquer their weaknesses and develop additional strengths that they might be fitted to labor in His vineyard.

Had Peter said, "I am so impulsive—there are many better qualified than I," how great would have been the loss to both the Church and to Peter himself. Had Matthew said, "But Master, think, I am a publican and the Jews hate me," or had he said, "I have a prosperous business, and if I leave it now I will lose all," even we today would have suffered great loss.

The Lord's call, "Follow me," comes to us in this day as truly as it came to His early disciples. True, He does not call us directly, as He did in their day, but He calls us through His appointed agents here on earth. His work must go on. Its progress depends upon the strength we lend it. Needing our strengths, He is tolerant of our weaknesses. Each of us is called to a particular work because of some strength we possess that can forward that work. It is our responsibility to accept His calls, to grow in His service to such stature that our weaknesses and our limitations will not impede the progress of His work. We must not be so sensitive to our shortcomings that we fail to recognize and magnify our strengths. As we magnify our strengths our weaknesses will become submerged.

In response to their callings, the Apostles manifested a willingness to follow, to learn by being with the Master and by doing His bidding. Thus, they became qualified for their work, and their efforts brought the blessings needed to carry it on to fruition. So we today may measure to the stature expected of us in our callings, remembering always the words of the Master:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

Notes TO THE FIELD

Eliza Roxey Snow Memorial Poem Contest

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board. Three prizes are awarded—a first prize of $15, a second prize of $10, and a third prize of $5. The prize poems are published each year in the January issue of the *Relief Society Magazine*. Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for the published poems at the regular *Magazine* rates. Rules governing the contest are published herewith.

Since 1923, when the Eliza R. Snow Memorial Poem Contest was established, no definite subject has been recommended for the poems submitted. This year, because Latter-day Saint women are directing their interest toward the hundredth year of Relief Society, the Relief Society centennial is to be the theme of all poems submitted in the contest.

In the past the contest has opened each year upon publication of the announcement in the August number of the *Magazine*, and has closed on October 15. This year, because of the limitation of subject to the centennial theme, it is recognized that more time is desirable, and therefore the announcement is made in the June number of the *Magazine*. This year, the contest will close October 1, so that the prize-winning poems may be included in the new Relief Society Centennial Anthology of Verse which is now in the course of preparation.

The object of the contest is to encourage women to do creative writing in the form of poetry, to appreciate more keenly the beauty and value of poetic verse, and, at this time especially, to direct creative expression and appreciation toward the Relief Society century. May this be the outstanding year for excellence in poetry.

RULES OF THE CONTEST

1. This contest is open to all Latter-day Saint women. Members of the General Board and persons connected with the Relief Society office staff are not eligible to enter this contest.

2. Only one poem may be submitted by each contestant.

3. The theme of the poem shall be the Relief Society centennial.

4. The poem should not exceed fifty lines, and should be typewritten if possible; where this cannot be done it should be legibly written.

5. The sheet on which the poem is written should be without signature or other identifying marks, and without attached explanatory material, pictures, et cetera.

6. Only one side of the paper should be used.

7. Each poem must be accompanied by a stamped envelope, on which should be written the contestant's name and address. Nom de plumes should not be used.

8. Statement should accompany the poem submitted certifying that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

9. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who ar recognized writers.

11. The poems must be submitted nc later than October 1.

12. All entries should be addressed t Eliza R. Snow Memorial Poem Contes Committee, 28 Bishop's Building, Sal Lake City, Utah.

Relief Society Centennial Short Story Contest

THE General Board announces a short story contest as a feature of the observance of its centennial. Regulations governing the contest are published herewith. Attention is directed especially to the provisions that the stories submitted in the contest must have a Relief Society centennial theme, and that the contest is open only to Latter-day Saint women who have had at least one literary work accepted for publication by the editor of a recognized publication. The three prize-winning stories will be published in the *Relief Society Magazine* during the centennial year, 1942. Prize-winning stories will be the property of the General Board of Relief Society and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other stories submitted, paying for the published stories at regular *Magazine* rates.

RULES OF THE CONTEST

1. This contest is open only to Latter-day Saint women who have had at least one literary composition accepted for publication by the editor of a recognized vehicle of literary expression. Members of the General Board of Relief Society and persons connected with the Relief Society office staff are not eligible to enter this contest.

2. Three prizes are to be awarded—a first prize of $20; a second prize of $15 and a third prize of $10.

3. The theme of the story shall be the Relief Society centennial.

4. The story shall not exceed 3,000 words, and shall be typewritten.

5. All stories must be submitted before October 1, 1941.

6. Only one story may be submitted by any contestant.

7. The author's name shall not appear anywhere on the manuscript, but a stamped envelope on which is written the contestant's real name and address, shall be enclosed with the story.

8. A statement is to accompany each story submitted certifying:

(1) that the author has had at least one literary composition published or accepted for publication, and identifying such publication by name and date (or, if not yet published, evidence of its acceptance for publication);

(2) that the story submitted is the contestant's original work;

(3) that it has never been published, that it is not now in the hands of an editor or other person with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.

9. There shall be five judges, consisting of two members of the General Board, two persons connected with the English Department of a reputable educational institution, and a writer of recognized merit.

10. All entries are to be addressed to: Relief Society Centennial Story Contest, 28 Bishop's Building, Salt Lake City, Utah.

The Merry-Go-Round

Alice Morrey Bailey

Chapter 3

SYNOPSIS

ALYN FORDYCE, proud of her background of family and wealth is shocked when her husband,

JOHN FORDYCE, whom she has never considered a great success, announces that he has lost his job—which he has never liked, but which paid a salary of $500 a month—and has taken a job with Mr. Milton, of the Intermountain Milton Nurseries, working at horticulture—which he has always liked, but which pays only $150 a month. He is stubborn about using their brilliant social connections to obtain a more lucrative position, and Alyn accuses him of selfishness, reminding him that she needs material things to compensate her for her inability to have children.

John discovers a sport, or mutation, on an apricot tree—one limb that blossoms earlier than the rest.

Alyn meets Judith Wyatt, an attractive young widow, who is apparently to become a mother.

Alyn pretends to her friends that there has been no change in the Fordyce financial status, even though they have actually run short of food, due, of course, to her inability to manage on John's limited salary. She and John quarrel over money.

ALYN took up her book and adjusted the light to read. She caught John looking at her, a look of mingled perplexity and compassion. He looked at her long, too long for comfort, and she thought that he must certainly make some move, or speak, but he did not. He merely resumed his reading. It was irritating, but at least it was a rest from the monologue that had become almost the whole of their conversation together: trees, "budding," "sports," some queer trade talk of the world of horticulture—a world foreign and alien to the last degree, uninteresting in the extreme to Alyn.

Tonight Jetta and Lane Haywood were giving a dinner. There would be candles and sparkling conversation. There would be perfect service and delicious food. Afterward they would trail into Jetta's living room and talk seriously about world events—seriously, with the froth of wit making its headiness felt. The men would pose and gesture against the mantel. Jeff Peterson would tell them what the war was doing to high finance, a little smugly—forgivably, of course, in view of his prominence.

The women would size each other up critically and compliment each other sweetly. All this, and Alyn's own ivory velvet frock hung swathed in cellophane in the cedar closet! Alyn sat at home with a book. John sat opposite, and they quarreled about, of all things, food. How hateful! The only pleasant thing about the entire day had been her unexpected encounter with Judith Wyatt. If John could only see her! The sound of her voice, her evident good breeding were a proof that all these things were justifiable. Who might the girl be? Who might the girl be?

"JOHN," said Alyn suddenly.

"Yes, dear?"

"John, I wish you would be a little

more careful. Bea and Wif McIntyre saw you down at Milton's the other day. I am sure Wif McIntyre recognized you, and in those old clothes. Bea talked him out of it, but you must be careful."

"I don't quite understand you, Alyn. Careful of what?"

"Well, keep out of sight. I don't think at this stage that you should allow our friends to see you at such common labor. 'A common laborer,' was what Bea said. I was so humiliated."

"At what stage, Alyn? What had you in mind?" said John, and there was a queer watchfulness in his voice.

"Why, John, you must know. Aren't you afraid of spoiling your chances for a real job?"

John carefully put down his paper. "Alyn," he said, "there's something I must make clear to you. I've tried hard enough in the last month, but I can't seem to touch an answering spark in you whatever."

"I said I'd help, John, and I am. . . ."

"No, wait! I am not looking for another job, Alyn. I am satisfied where I am. Whatever this looks like to you, it is a real job to me."

"John, you can't mean that! How perfectly silly! How utterly absurd. A hundred and fifty dollars a. . . ."

"But I do mean it. This is the thing I have always wanted to do, Alyn. I tell you, dear, this is the first time I have ever really lived. I wouldn't give this up for all the money in Jim's bank. You haven't any idea of the possibilities, the scope of this work. It has everything—adventure, nature, science. . . ."

"Well, John, if you feel so about it, why don't you take it up as a hobby?" said Alyn reasonably. She was trying, really trying, to see John's point of view. The Merriweathers could never be accused of lacking open-mindedness. "But for your work, your business. . . ."

"I think a hobby is a palliative for failure. It is the sure sign that you are not happy in your work. Oh, Alyn, I wish I could make you see. Ninety out of every hundred people are doing work they don't like. Furthermore, I believe that there is work in the world for every person, each one doing what he likes best to do. If we ever learn that, Alyn, this earth will be heaven."

"No doubt," said Alyn, unconvinced, "but in the meantime, what are you going to do about tomorrow's groceries?"

"Nothing," said John.

"Nothing?" repeated Alyn, stupidly. "Whatever has come over you, John? Of course, you realize that aside from two eggs and a strip of bacon we have absolutely no supplies?"

"Yes," said John, serenely. "I did what I could when I gave you the money for the groceries at the first of the month. I get my first pay check in three more days. I will give it to you, and you may do as you see fit—except that we will run no bills. If you wish to run short of food in order to keep this apartment, you may do so. That is your privilege."

So! That was it! The apartment again! Rage shook Alyn. Futility swept over her. Just what did one do with a man like John? In all their life together she had never known him to behave so. Would he get over it? How long would it last? No wonder women got divorces.

Alyn went over the indignities of

the past month. She hadn't forgotten that John had actually accused her of not wanting a baby when everyone knew it had been the life-long desire of her heart. Hurts and humiliations had piled up, one upon another, ever since that dreadful afternoon when he had come home and announced that he had lost his job. Her only consolation was that their friends didn't know. At least, the Merriweather pride had stood her in good stead. Many women would have gone weeping to their friends, but not Alyn. No one would know from any word or look or deed of hers that things were not well with the Fordyces, nor would they ever know what it cost her to keep it from them.

"As for Wif and Bea," John was saying, "I doubt if Bea was fooled. I know Wif wasn't. I sold Wif a Blue Spruce last week myself, to fit into a space in their landscaping. Wif knew it was I all right, and I would be willing to stake a good deal that Bea knew it, too, and was just baiting you at the tea. I told Wif how happy I am. I'm not ashamed of my job. I'm proud of it."

Alyn just stood there, helpless. Under just what circumstances did women faint? Of all the crowning indignities, this was the peak. She had a sickening recollection of the watchfulness on the faces of the women at the luncheon, and she knew that John was right. Bea was just baiting her, and every woman there knew it.

"I can't stand this," she told herself, numbly. "I'm going to get a divorce!"

THE next morning Alyn awoke late, after a drugged, nightmarish sleep. John was gone; she had not heard him leave. She sat up in bed and put both hands to her aching head. On the way to the bathroom she peeped hastily into the kitchen. There were dishes on the table. Evidently John had prepared his own breakfast. It was just as well for her that she couldn't eat a bite, since there was nothing whatever to eat. After last night she couldn't bear to go near the kitchen.

"I must talk to someone," she thought, "but who?" Obviously it must not be Tory Meade, the ablest young lawyer in town. He was a member of the crowd. He had handled the Peters' divorce last year, and it was all quietly over and Anne had gone away before the crowd was really aware that there had been trouble between her and Bill. The Merriweather pride, however, forbade Alyn's going to him, because Tory had had some idea of marrying her himself when they were younger. He would be something more than human if he didn't feel a little like gloating over her failure to make a go of it with John. No, she couldn't go to Tory. She thought of Judge Oldham, and reached for the telephone.

"Judge Oldham isn't in, but I am sure he has an opening for eleven," the secretary told her. "He will see you then."

Now she was committed. Alyn put the receiver in its cradle with shaking fingers, and a sense of walking in a nightmare. This was certainly not she, thinking of divorce—already with an appointment with a lawyer.

She walked to the window and looked out. It wasn't too late yet. Below, in a tidy little yard, an apri-

cot tree dropped its belated blossoms one by one to the ground.

"I'll bet I'm the first woman to have an apricot tree for a rival," thought Alyn, a little whimsically. But it was true. John was in reality choosing trees in preference to his wife. John had slept instantly and deeply when he dropped to the pillow last night, but far into the night Alyn had lain staring into the darkness. No Merriweather had ever had a divorce, but certainly she had acquitted herself well enough as a wife. She it was who had given John his advantage in the very beginning —an advantage that had given him sesame to the very best homes in the city, even in the state. Their home had always been a place of good taste and good breeding. She had never for an instant caused him to be ashamed of her. A wealth of pride and tradition were behind her. And what had John done with his opportunities? Nothing—worse than nothing! He had finally wound up a common laborer in a nursery. Certainly no one could blame her if she divorced him.

She knew nothing about divorce laws. She guessed she would have to base her divorce on "incompatibility," whatever that was. "Mental cruelty" she had heard mentioned somewhere, in some newspaper perhaps. Well, no woman could have suffered greater mental cruelty than had she in the last month—the humiliations. Of course, if there had been children things would be a little different. There was Cecile Borden who had married beneath her and had three children before she discovered her husband was a failure. Where was she now? She had gradually dropped from the crowd—Alyn couldn't just remember how. She was barely thought of by any of them now except in passing. Once in a while, someone mentioned "poor dear Cecile." No doubt she was eking out some miserable existence, scraping along on nothing with a man who was a failure, just for the "sake of the children."

Alyn wished she had something to compensate her, but John was so callous to her misery. He hadn't used to be, but now he didn't think of or talk about anything but trees. That limb of apricots that had blossomed early had excited him more than anything had in years—more than any dinner they had ever attended, even the one when Jeff and Doris had entertained that great banker from the House of Morgan who had come through last summer. John was so insensitive to her needs. There was just no way out but divorce. Alyn glanced at her clock. She had just one hour and twenty minutes before she must keep her appointment with Judge Oldham. She was satisfied she was doing the right thing.

(*To be continued*)

LEISURE

Leisure is not idleness; it is rather, as the derivation of the word indicates, freedom to do what we like. But to do what we like is the most difficult of arts.—*John Erskine.*

LESSON PREVIEW—1941-42

Theology and Testimony

Articles of Faith

A LOGICAL sequence of study in the theology department to follow after the consideration of the lives of our leaders is a course on the faith and doctrines of the Latter-day Saints. A study of our Articles of Faith will be undertaken, and this course will extend from October, 1941, through May, 1944. The book, *Articles of Faith*, by Elder James E. Talmage, will be used as a textbook instead of printed lessons in the *Relief Society Magazine*. Each chapter in the book will provide the material for one theology lesson. Because of its comprehensiveness and inclusiveness, the book is ideal for class leaders. It is also heavily referenced at the end of each chapter and there are additional notes in the appendix at the end of the book.

The visiting teachers of each ward will carry into each Latter-day Saint home on their October visit a printed card copy of our Articles of Faith, and it is suggested that class leaders capitalize on this and offer suggestions for the use of this card by the women of the Church and their families. Thus, a mother may do much to increase her knowledge of the Gospel and encourage her children to interest themselves in the Articles of Faith.

In March, 1841, at the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, the Prophet Joseph Smith wrote a sketch of the rise, progress, persecution, and faith of the Latter-day Saints. This very famous document was concluded with an epitome of the doctrines of the Church, since called the Articles of Faith. These statements of our faith were not "produced by the labored efforts and the harmonized contentions of scholastics, but were struck off by one mind at a single effort to make a declaration of that which is most assuredly believed by the Church. . . . The combined directness, perspicuity, simplicity and comprehensiveness of this statement of the doctrine of the Church is regarded as strong evidence of a divine inspiration operating upon the Prophet Joseph Smith."

It is essential that every true member of the Church familiarize himself with the doctrines of the Church. Without an understanding of what we believe, we have no criterion by which to judge ourselves. The better the understanding we possess, the more anxious we are to live in accordance with Gospel precepts. Thus, it is necessary for us to become more familiar with the doctrines of the Church that our faith might grow and stimulate us to better living.

Following are the lesson titles:

Chapter 1. Introductory
Chapter 2. God and the Holy Trinity
Chapter 3. Transgression and the Fall
Chapter 4. The Atonement and Salvation
Chapter 5. Faith and Repentance
Chapter 6. Baptism

Chapter 7. Baptism—Continued
Chapter 8. The Holy Ghost

Articles of Faith, by Elder James E. Talmage, may be purchased from the Deseret Book Company, 44 East South Temple Street, Salt Lak City, Utah, for 75 cents for a singl copy or in quantities of six or mor at 60 cents per copy.

Visiting Teachers' Messages To The Home

Expressions of Faith

IN order to increase faith in God and in the Gospel, and in the hope also of stimulating a fuller expression of faith, the Relief Society has planned to study this year in its theology course the doctrines of the Church as given in the Articles of Faith.

It is desired that the spirit and influence of this study shall extend to all those who are unable to attend the theological class, but who may be contacted by the visiting teachers of the Society. With this end in view, the General Board of Relief Society will present to each stake, sometime this summer, enough printed card copies of the Articles of Faith so that one may be placed in each Latter-day Saint home when the teachers make their October visits. It is hoped that this card will not be put away in a drawer, but framed or mounted and placed on the wall, where it may be frequently seen and consulted by members of the family.

There is a joy in encouraging righteousness in the world. Relief Society visiting teachers have a great mission to perform. At times, a deep concern is felt because some teachers do not make the most of their opportunities to give information, inspiration and encouragemen in the homes. This is their priv ilege as well as their opportunity.

It is a great satisfaction to hear o renewals of faith and expressions ob blessings derived in the homes be cause of the fine work of Relief So ciety visiting teachers. However there are many teachers who can im prove their work. It is desired that every teacher in our Church strive more diligently to be a missionary in spirit, and that she be thoroughly prepared in order to accomplish a maximum amount of good. She should read the lesson, attend the preparation meeting, and pray for help and guidance. "The prepared teacher is the inspired teacher."

Women in the Church can do no greater thing than to cultivate a sincere faith in God, which leads to good deeds and peace of soul. To stimulate and cultivate the inner faith which we possess, we must have spiritual exercise and endeavor, which will strengthen spiritual powers. To be consistent Latter-day Saints we must not only know and have an understanding of the doctrines of the Church, but we must express our faith in action. Working on the theory that we must be "doers of the word and not hearers

only," the visiting teacher message committee of the General Board has chosen as the general title of the messages for 1941-42, "Expressions of Faith," with the following titles for each month:

1. Faith
2. Prayer as an Expression of Faith
3. Fast Day Observance as an Expression of Faith
4. Loyalty to Church Leadership as an Expression of Faith
5. Attendance at Sacrament Meetings as an Expression of Faith
6. Service as an Expression of Faith
7. Sabbath Day Observance as an Expression of Faith
8. Obeying the Commandments of God as an Expression of Faith

Work-and-Business

Better Buymanship

IN the beginning days and years of Relief Society, the activities of the organization were devoted largely to helping people in need.

As the program grew and expanded to meet other objectives of the organization, and the educational program became a definite part of Relief Society, activities concerned with helping people to better conditions in their homes were carried forward on the second Tuesday of the month, designated as work-and-business day.

Relief Society should reserve in its program a place where up-to-date information and improved methods of homemaking may be discussed and made adaptable in the homes of its members. Anything that mothers can do to become better informed and more efficient in solving the many problems of the modern home on the present income or the reduced incomes that may lie ahead for the American family, will help to raise the standard of living to the highest level possible in each individual case.

This objective has a definite place in our Society, as the great majority of its members are not only faithful, devoted Relief Society workers, but also mothers and homemakers upon whom rests the very important responsibility of being the hub around which the many phases of home life revolve.

No small part of the manifold duties of a homemaker is to direct the family's consumption problems which are, generally speaking, four in number: those of manager, user, citizen, and buyer. As manager she makes impersonal comparisons between members of the family as to the importance of individual satisfactions, and apportions the family income so that desired values are attained. As user she applies techniques of food preparation, clothing construction, et cetera, to goods and services purchased, and shares in their ultimate consumption. As citizen she takes an active interest in legislation affecting consumption. As buyer she selects goods and services for family use. She should know what qualities she is buying and get what she wants at the lowest cost. To stretch the buying power of the family dollars is a real chal-

lenge and responsibility, and a possibility in most homes.

The time element makes it impossible to discuss all four phases of the consumption problem. Since more people may be conscious of the buying phase, that approach to the subject has been chosen.

The topics outlined for discussion will open the door to the value and extent of the subject. They will serve as a guide for individual study by the homemakers of Relief Society who are desirous of becoming more wise and efficient as a part of the group which is the chief spender of the nation. Activities involved in purchasing goods and services will take on new meaning and be much more interesting under the general title of "Better Buymanship."

The following subjects are submitted for discussion during 1941-42:

1. The Consumer Movement
2. Judging Qualities in Materials
3. Comparison of the Fibers Used in Materials
4. Man-made Fibers in the Spotlight
5. Ready-to-wear Dresses and Coats
6. Hosiery
7. Children's Clothing
8. Care of Clothing

To conserve the space in the *Relief Society Magazine* for the lesson proper, no references will be printed at the end of each lesson. These references will be contained in a blue bulletin sent by the General Board to stake work-and-business leaders.

Literature

Humor in Life and Literature

AFTER three years of studying "The Advance of the Novel" in the literature department, we make a complete departure. The year 1941-42 will launch us into a course entitled, "Humor in Life and Literature."

There are many reasons for choosing such a course of study:

First, humor has a definite and dignified place in literature. We believe with Carlyle that "Humor has justly been regarded as the finest perfection of poetic genius."

Second, we feel that there is a world-wide need for release from tension at present. Henry Ward Beecher, the great preacher, said, "Mirth is God's medicine. . . . He who has a sense of the humorous has more than wealth." Quoting the writer of our lessons, "Humor is like the seasoning in our food. We wouldn't want it as an entire diet. How much better life is for enough humor to make us relish it." Every age has had humor.

Third, humor distinguishes us from the animal kingdom. Man rises to heights through an appreciation of humor. Humor not only reflects, but it helps to mold. God has given us a sense of humor that we should be careful not to lose, but use and refine. Max Eastman says that "being in fun" is a condition most natural to childhood and that "children at play reveal the humorous laugh in its simplest and most omnivorous form." Humor keeps

alive the luster of life and maintains balance.

Fourth, great writers were always aware of it. It is universal. Thackeray said, "The humorous writer professes to awaken and direct your love, your pity, your kindness—your scorn for untruth, pretension, imposture—your tenderness for the weak, the poor, the oppressed, the unhappy."

Fifth, the object of the course is not only for literary values, but it will have a wider scope. Through it, we are more aware of the humor of life. We hope that it will lift people's standards and enjoyments; that it will raise the general tenor of our appreciation of humor. There is a place for the practical application of humor in our homes. We have available high-class humor if we look for it. We should make women aware that they need a sense of humor. Many times humor might help us to better understand the point of view of our young people. It is often the sugar-coated method that accomplishes much, painlessly.

Many possibilities and an unlimited amount of material for this course await the resourceful teacher and the active Relief Society class member.

The following eight lessons will be presented in the *Relief Society Magazine* under the subject "Humor in Life and Literature:"

1. Introduction
2. Humor—Its Meaning, Principles Governing It, and Mediums of Expression
3. Mediums and Types of Humor
4. Types of Humor—Continued
5. Some Great Humorous Characters
6. Humor In Its Highest Form
7. Humor About and For Children
8. The Importance of a Sense of Humor

There will be no one text used for the course this year, but extensive references will follow each of the lessons. If, however, the stakes and wards wish to buy a book which will give an excellent background for the course, Stephen Leacock's *Greatest Pages of American Humor*, now on sale at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, will be of value. (Price $1.25.)

The following supplementary reading list will be found helpful:

"Humor—An Analysis," *Books and Bookmen*

"The Place of Humor in Schools," F. Freudley, *Educational Review*

"Sense of Humor in Children," N. Waterman, *Home Progress*, 3:4, September, 1939

"The University and Humor," *Bookman*, 32:522-9

"What Is Funny and Why," *Literary Digest*, 115:24, January 21, 1933

"Wit and Humor," *Hygeia*, 11:1033, November, 1933.

"Are Women Humorous?" *Outlook*, 159:206-7, November 14, 1931

"Laughter of Little Children," *Hygeia*, 9:452-5, May, 1931

"Sense of Humor in Children," *Century*, 64:559

"Laughter Tonic for the Tired—Medicine for the Miserable," *Hygeia*, 16:314-16

If class leaders will consider the following authors in their summer reading program, they will find excellent enrichment material for the literature lessons:

Bill Nye
James Whitcomb Riley
Eugene Field
H. C. Bunner
Mark Twain
Harriet Beecher Stowe
Oliver Wendell Holmes
James Russell Lowell
Washington Irving
Frank R. Stockton

Benjamin Franklin
Thomas Bailey Aldrich
James T. Fields
Samuel S. Cox
Nathaniel Ward
Artemus Ward
Robert J. Burdette
John G. Saxe
Bret Harte
William D. Howells
Irvin S. Cobb
Will Rogers
O. Henry

Edna Ferber
Ring Lardner
Booth Tarkington
Edmund Vance Cooke
Clarence Day
H. Buddington Kelland
A. A. Milne
Stephen Leacock
E. M. Delafield
E. P. Wodehouse
Charles Lamb
Robert Burns
Charles Dickens

Social Science

Education For Family Life

Foundations for Successful Marriage

FOR a number of years the lessons scheduled for the fourth Tuesday of the month have been titled, "Social Service." In recent years, as the courses have referred to educational work rather than to principles of social work, it is felt that a broader title should be used, which would cover both phases of the work. We shall, therefore, in the future use the title, "Social Science," for this course.

The lessons for 1941-42 will conclude the study of "Education for Family Life." The final course will be "Foundations for Successful Marriage."

Following are the titles of each lesson:

1. What it Means to be Successfully Married
2. The Heritage of the Home
3. Stepping Toward Marriage Through Courtship
4. The Start and the Art of Marriage
5. Rights Versus Responsibilities in the Home
6. Economic Aspects of Family Life
7. The Future of Marriage and Family Life

No social science lesson is planned for December.

Marriage failure is altogether too common in contemporary society, and human misery is multiplied because of it. Latter-day Saints regard the family as sacred, and as it crumbles around them on nearly every hand, quite naturally they become anxious to do something about it. But too often they do not know just how. This course is designed to help the mothers of Zion better understand some of the major problems of the family so that they will be better able to not only live more happily themselves, but to guide the generations of youth who are following in their footsteps. Our objective is to outline some of the foundations for successful marriage and to stimulate a firm desire to build upon them. Latter-day Saints have well-defined standards of family life, and this series of lessons will especially

stress the Latter-day Saint point of view.

A regular textbook has not been chosen for this course of study, but reference to the books listed in the following general bibliography will be helpful:

GENERAL BIBLIOGRAPHY

Bigelow, W. F. (editor), *Good Housekeeping Marriage Book*, Prentice-Hall, Inc., New York, 1938.
Brooks and Groves, *Readings in the Family*, J. B. Lippincott Co., Chicago, 1934.
Burkhart, Roy A., *From Friendship to Marriage*, Harpers, New York, 1937.
Folsom, J. K., Plan For Marriage, Harpers, New York, 1938.
Groves, Ernest R., *Marriage*, Henry Holt, New York, 1933.
Hart, Hornell, *Personality and the Family*, D. C. Heath and Co., New York, 1935.
Levy, John, and Monroe, Ruth, *The Happy Family*, A. A. Knapf, New York, 1938.
Mowrer, E. A., *Family Disorganization*, The University of Chicago Press, Chicago, 1932.
Nimkoff, Meyer F., *The Family*, Houghton, Mifflin Co., New York, 1934.
Phelps, William Lyon, *Marriage*, E. P. Dutton and Co., New York, 1940.
Popenoe, Paul, *The Conservation of the Family*, Williams, Baltimore, 1926.
Rich, Margaret E., *Family Life Today*, Houghton, Mifflin Co., New York, 1928.
Sait, U. B., *New Horizons for the Family*, The Macmillan Co., New York, 1938.
Wieman, Regina (Hanson) Westcott, *Modern Family and the Church*, Harpers, New York, 1937.

We do not recommend the purchase of these books, but hope that class leaders may find access to some of them through libraries. As these books are not written by Latter-day Saint writers, the General Board of Relief Society does not necessarily endorse all statements or opinions in the books listed. Class leaders are advised to be alert to the many excellent articles appearing in current magazines and periodicals on this subject.

Because of its popularity and success, we again recommend that the discussion method of lesson presentation be used in this department.

Mission Lessons

Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

THE lessons in literature for the missions during 1941-42 will consist of a study of the poetic qualities and great truths of the Gospel as found in eight of our Mormon hymns.

Singing has ever been an integral part of the services of our Church. Just three months after the establishment of the Church, in June, 1830, a commandment was given to Emma Smith, wife of the Prophet Joseph, asking her to make a selection of sacred hymns for the Church. In that same section of the *Doctrine and Covenants* (Section 25), the Lord says, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

The following eight hymns will be studied:

1. "The Morning Breaks, the Shadows Flee," words written by Parley P. Pratt (music by George Careless), is a poetic song telling of the bringing forth of the Gospel. It will always live in the hearts of Latter-day Saints.

2. "Oh, My Father," words written by Eliza R. Snow (music by Evan Stephens), pictures the sublime truth in Mormonism of an eternal home with a Heavenly Father and mother. It is the favorite hymn of many.

3. "The Spirit of God Like A Fire," words by William W. Phelps (writer of music unknown), may be called out "temple" hymn. It was sung at the dedication of the Kirtland Temple, and has been featured at the dedicatory services of every temple built since that time.

4. "While of These Emblems We Partake," words by John Nicholson (music by S. McBurney), is a song we associate closely with the sacred rite of partaking of the sacrament.

5. "We Thank Thee, O God, For a Prophet," words by William Fowler (music by Caroline E. S. Norton), is sung in honor of the Presidents of our Church who are the Lord's prophets on earth.

6. "School Thy Feelings, O My Brother," words by Charles W. Penrose (music by Ebenezer Beesley), is a song which carries a lesson for each of us and may, to our advantage, be read and sung often.

7. "True to the Faith," words and music by Evan Stephens, is a stirring song written for the youth of the Church.

8. "Softly Beams the Sacred Dawning," words by John Jaques (music by George Careless), fortells the dawning of the great Millennial Morn.

In a day of trouble and trial there comes great consolation through singing unto the Lord. In this connection we recall the comfort the Prophet Joseph received when, bowed down with grief in Carthage Jail, he requested John Taylor to sing him a hymn just a short time before the Martyrdom.

We earnestly hope that any of our sisters who find themselves in distress will receive renewed faith and a determination to go ahead in the Lord's work through a heartfelt singing of the songs of Zion.

Note: For a further study of Latter-day Saint hymns not included in this course, we recommend *Stories of Latter-day Saint Hymns*, by George D. Pyper.

PRAYER FOR STRENGTH

Grace Williams Porter

Lone on the rocky crag, a tree flings high
Its gnarled limbs, stark against the livid sky;
Stripped of its leaves by gales that wrench and maim,
Scourged by hail's swift attack and lightning's flame;
Scorched by fierce summer suns, low pressed with snow,
It wrests from nature's force the strength to grow.
With roots deep-sunk through stone to fertile sod,
It lifts triumphant arms in praise to God.

Lord, I am lonely as that mountain tree,
Weighted and bound by stern necessity.
Life's storms in fury lash about my head—
Oh, may my roots, by life's dark stresses fed,
Sink deep through stones of doubt to faith's rich sod
And make me strong—of Thine own image—God.

Social Welfare Department

Relief Society General Conference, April 2, 1941

(Addresses of Elder Stringham A. Stevens and Bishop Joseph L. Wirthlin appear in full; the report of Alice H. Osborn given in this department, and of Alverda Partridge and Eva G. Gillespie, both given at the Presidents' Breakfast of the conference, are presented here as summaries.)

Church Welfare

Stringham A. Stevens

Member, General Church Welfare Committee

IF there is one fact which the experiences of the past five years have taught the members of the general welfare committee, it is that the women of the Church, and particularly the Relief Society members, not only have proved that they were indispensable in the welfare program, but in many cases they have carried far more than their share of the burden and responsibility. On behalf of the welfare committee of the Church and those who have benefited from this fine activity, I would like to thank the women for their marvelous contribution to this cause.

Every Church woman is directly concerned with the entire welfare program, including all Priesthood activities, work projects, etc., because the men who are so vitally affected by this program in any capacity, either as administrative officers, or workers, or even as the ultimate beneficiaries who receive material help from the program, are the husbands, fathers, brothers, or sons of the women of the Church. So, in the larger sense, every project and every activity in some degree touches the lives of all Church members —men, women, and children alike. In this sense, all projects are in reality "joint" projects.

But, as we all recognize, there is a special field in which the women of the Church, and particularly the Relief Society, are especially gifted to serve. The Prophet Joseph Smith recognized this outstanding quality when he gave the following instructions to the Relief Society organization in Nauvoo, 99 years ago. He said: "This charitable society is according to your natures; it is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious. If you live up to your privileges the angels cannot be restrained from being your associates. . . . This Society is not only to relieve the poor but to save souls."

I would also like to quote a paragraph from the remarkable address which President Clark delivered at Estes Park, Colorado, in June, 1939, particularly dealing with the place of the Relief Society in this program: "In all that relates to the supplying of clothing, the preparation and preservation of foodstuffs, the nursing of the sick, the burial of the dead, in all that relates to the infinities of kindly attention and sympathy, in all that relates even remotely

to the love and ritual of motherhood, the Women's Relief Society carries the burden. The bishop is the father of his ward; the Relief Society is the mother. The Church welfare plan could not be carried on without them; it serves in greatest measure where they are most active. They establish sewing and cooking centers, they help with making budgets, they encourage the heavily burdened and despondent, they hold up the hands of the faint-hearted, they sweep despair out of the hearts of the distressed, they plant hope and faith and righteousness in every household. Womanhood ripened into righteous motherhood is the nearest approach to the divine which mortals know. Mothers make the great membership of the Relief Society."

TO express it in the very simplest terms, the Church welfare program is merely a *plan*. Of itself it is not an organization. Someone has said it is a plan to abolish poverty in the Church. Yes, that is true in part, but it is more than that; it is a plan to coordinate the work of all the various agencies and organizations in the Church which logically are responsible for the temporal welfare of the Church membership, especially those in need and distress. These agencies are: first, the bishop; second, the Priesthood quorums; third, the Relief Society. By express revelation and by long practice extending back 100 years, these agencies have always been assigned this important responsibility. Therefore, the welfare program is a new *plan*, made necessary by the present size of the Church and the conditions which now exist, to coordinate and direct the work of caring for the temporal needs of the people.

On every stake welfare committee, the stake Relief Society president and the stake women's work director not only hold membership, but they share equally in the responsibility of planning and directing the program in that stake. The same thing is true in every ward of the Church, where the ward Relief Society president and the ward women's work director play such an important part in their intimate contacts with the needy and distressed families of the ward. No other organization in the world can match the work of the Relief Society in its ministrations to the unfortunate members of the Church. I do not think you could find anywhere such marvelous activities carried on at such a low cost and so efficiently and so lovingly as is the work of this marvelous organization.

I would like to heartily endorse the statement which Sister Lyman read this morning in connection with Relief Society projects and the use of the funds of the Relief Society. I hope that every stake officer of Relief Society throughout the Church will acquaint herself with this statement which has the endorsement not only of the general welfare committee, but the Presiding Bishopric and all of the General Authorities.

IN the very few moments which I have left, it would be impossible to even refer to the many activities of this very complex program, but I would like to say a few words about work projects. Perhaps this task of creating something to do for persons who have to be assisted is one phase of the welfare plan which is least

understood and most difficult to initiate. Of course, in the final analysis, the initiating of these projects is left to each community, because it is impossible for any general board or central committee to know the needs of all of the individual people, or the conditions of each individual ward.

In a bulletin issued some months ago by the Northern Utah Region, the following general objectives were stressed in connection with work projects for both men and women: first, to train and rehabilitate unemployable members to qualify them for work in private industry; second, to assist all employable unemployed members to find work in private industry. I would like to say a word about these two objectives. From surveys made in that Region, and I think the same thing is true throughout the Church, we found that from 85 to 90 percent of the people who have to be assisted, and who are unemployed, have no special training to do any one thing well. It is amazing how few people have received training to carry out any definite work in life.

Brother Ira J. Markham, of the Northern Utah Region, who is connected with the Weber College, wrote an article which was published in the Church Section of the *Deseret News*, on March 8, 1941, which deals with this important subject. It is called, "Building Men Into Jobs," and is a splendid article. Brother Markham says, "A man's job is the most important thing in his life." He also explains how the Northern Utah Region is trying to carry out these projects of training people to be qualified for jobs in private industry. I notice in today's paper a headline indicating a shortage of skilled workers in various industries, right at a time when we have great unemployment, and I think that is true all over the country. In a recent visit to the San Francisco Stake, I was informed that one of their greatest problems was that so few people who come to them for assistance are trained to fill the jobs available for skilled workers.

I will proceed with the list of objectives: The third is to provide work on Church-directed projects for needy members who cannot be trained or rehabilitated for work in private industry; fourth, to educate members in more efficient household management and in becoming more efficient workers and managers.

There are a number of others which time will not permit me to read. Many of the fine projects which have been listed, as I have stated, apply equally as well to women as to men. Some of these have to do with the construction, alteration and renovation of Church properties and private homes; also the manufacture and repair of furniture and household equipment. Also, many women in the Church have assisted in gardening projects, and in the establishment and development of new industries. In connection with these items, I would like to say that I know of many cases where the women have done work which I think they should not be called upon to do. I personally do not believe it is necessary for our women to paint public buildings, to thin beets, or weed large community gardens, and I am sure nobody would want any woman in this Church to do anything which

would physically injure her in any way. I am sure the program does not require any such thing. It is my personal opinion that sometimes men have allowed the women to lift heavy boxes and large containers in the canning centers when they really should not have done it. I would not want my wife to do it, and I would not want any woman in this Church to do it.

THERE are a number of projects which might be called "educational projects." One of these is training in efficient money management, budgeting income and expense, insurance, savings, et cetera. It seems to me that all too little has been said about thrift these days. In fact, it seems to be unpopular to even mention that word, and yet the lack of it is often the cause of great poverty and misfortune. Nearly every great fortune and every great business is built on the humble efforts of a man or a family which practices thrift. This is a subject for many sermons. What is needed is less talk about dividing the wealth, and more about how to create new wealth. I think the welfare program could develop a project along this line which would be beneficial to all of us. Other educational projects are: training in the use and abuse of credit; in getting out of debt; consumer education; adoption of family council plan; how to become more efficient buyers of needed goods and articles; how to find and how to keep a job; how to progress in a job. These are all projects in which mothers and wives can help their sons and fathers as well as their daughters.

Another general project is improving morale. Whole communities can benefit from projects of this type: attendance at Church meetings and socials; developing friendships; being helpful to neighbors in times of sickness or distress; taking a friendly interest in neighbors and their children; temple visits in groups; encouragement in the practice of the Word of Wisdom; payment of tithes and offerings; ward teaching, and so on.

Then there are a number of projects which are strictly for women. The Mormon Handicraft Shop has developed many of these in the making of gifts, souvenirs, leather goods, copper goods, art work, fancy work, et cetera. There is also the making of articles of clothing for sale at bazaars. Then there is the matter of preparing articles to fill relief needs —articles made of new cloth to meet the relief needs of stake or region, and the alteration and renovation of used clothing.

The bulletin to which I have referred also lists a number of projects on employment—part-time employment, such as tending babies, washing, canning, house cleaning, and other household duties; and full-time employment, such as nursing, either as a practical nurse or a professional, trained nurse, clerical work, school teaching, and so on. Sewing, canning, and cooking are projects that have always been carried on by the women; also the matter of household management which the Relief Society has developed very largely, in the last few years going into the homes where training is needed and helping women to be better managers, teaching them how to care for and rear their children, how to meet family problems, manage household finances, and so on.

ONE of the basic objectives of this program is to produce, as far as possible, all of the things which we consume. For this reason, we are building modern, sanitary canning centers where food products of the very highest quality are processed. We are just now completing a modern milk condensary where we expect to produce all of the canned milk required by the eighty or more bishops' storehouses in the Church.

Another fundamental objective is to train a large body of workers in every stake and ward who will be prepared to meet and solve any emergency which we may have to face, such as the aftermath of a world war. Some of the leading brethren feel that there may come a day when our nation may suffer a worse depression than anything we have ever known, when food, clothing and other necessities will be more valuable than gold. If such a time comes, we will have an army of trained workers who will know just what to do because of the schooling they are now receiving in this welfare program.

For these reasons, it is felt that the work of this great program should be carried on by all of the Church membership, not only by those who are now temporarily on relief, but by the ablest men and women in the Church, by those who now enjoy economic independence, as well as by the very humblest and the needy.

If the high purposes of this divine plan are achieved in any degree, all must participate; the strong must help the weak. In speaking of this phase of the program, one of our leaders recently declared, "Every Church member, if he be living up to his opportunities and to his active and positive duties, is either a benefactor of the Church welfare plan or a beneficiary of it."

In conclusion, I would like to read the final paragraph of the message of the First Presidency, which was read in the Tabernacle at the April conference, 1936, when this program was first inaugurated:

"No pains must be spared to wipe out all feelings of diffidence, embarrassment, or shame on the part of those receiving relief; the ward must be one great family of equals. The spiritual welfare of those on relief must receive special care and be earnestly and prayerfully fostered. A system which gives relief for work or service will go far to reaching these ends."

Relief Society—An Aid to the Bishops

Bishop Joseph L. Wirthlin

Member of the Presiding Bishopric

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye vistied me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:35-40)

THE spirit expressed in this scripture of the Savior typifies the spirit of the Relief Society organization. Among the many relief societies in the world sponsored by governmental agencies, private agencies, or great fraternal organizations, there is not one that is comparable in spirit or in achievements to the National Woman's Relief Society—the reason for this being that this great organization of women came into existence through the inspiration bestowed upon the Prophet Joseph Smith.

It is wonderful to contemplate that after the Church had been restored, the Priesthood returned to men, and the Gospel message sent to every nation, kindred, tongue, and people, that the Lord should deem it wise to organize the women, the mothers of this great Church, into an organization which would wield an influence for love, helpfulness, sympathy, and kindness—these being the very essence of motherhood. And from that memorable day in 1842 when this great organization of mothers came into existence, it has cared for those who are in distress, those who are ill, and those who mourn the loss of loved ones.

THE assistance rendered to bishops in caring for the distressed is immeasurable. I do not know of any organization that has lightened the burdens of our bishops more than has the Relief Society.

From personal experience, having had the honor of presiding over a ward, I know something of the duties of the bishopric. The bishopric is on the firing line in all Church activities. A bishop is literally and in all reality the father of his flock. He is a judge in Israel.

The Lord has said:

"And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (*Doctrine and Covenants*, 46:27)

The Lord in this revelation indicates that the bishop in his judgeship is to be endowed with the blessings of perception, wisdom, and good judgment. He is a judge in both spiritual and temporal matters; and his decision, with the concurrence of his counselors, stands as final. The presidents of our Relief Society organizations so revere and uphold the bishops of the Church. The attitude of Relief Society presidents toward the bishops is one wherein the bishops are accepted as the final judges; and the most inspirational experience that comes to those of us who travel over the Church is to note the loyalty and the willingness of the sisters to sustain our bishops.

On the other hand, a wise bishop will always utilize the helps that the Lord has given unto him for the furtherance of the work—the great Relief Society organization being one of those helps. And this is particularly true in so many cases nowadays where people find themselves in need of assistance from the Church.

With all the qualifications that a bishop may possess, I am thoroughly convinced that there are very few of them who are capable of going into a distressed home and determining what the needs of the home are. To my way of thinking, there is only one individual who can go into a home, analyze its needs, and supply them wisely. That individual is one we may choose to call a home manager, a Relief Society president or her social aid. After all, these splendid women have homes of their own, have gone through the experiences related to motherhood and the management of homes.

Calling in the Relief Society president or her aid, the bishop readily realizes that the report covering distress in the home will be made accurately, and he will be able to render wise and sane assistance, whether it be in the form of clothing, food, fuel, or medical assistance.

Relief Society workers should always keep in mind the fact that the bishop is the final judge; if for any reason he does not accept their suggestions, they realize that they have filled the assignment given unto them; their duty is done.

I remember distinctly my experiences as a bishop of a ward during the darkest days of depression. Some forty families during a week's time applied for assistance. In these families there were many small children. The bishopric concluded that if a few potatoes, a sack of flour, and some coal were sent to these families, their needs would be met adequately. But we soon discovered that potatoes and flour did not provide a proper diet for growing children, and soon found it necessary to call in our Relief Society sisters to assist us in the solving of our relief problem. I have always thought the Lord inspired us in selecting those three competent women—all of them mothers, women of understanding. And may I assure you that it was not long before these forty needy families were receiving proper attention, and particularly those foods, not luxuries, which afforded a proper diet.

A small storehouse was set up in the chapel and was soon stocked with an abundance of plain and wholesome food. More than that, these sisters contributed from Relief Society funds periodically in assisting the bishopric to meet the problem of finances. May I say that our experience is the experience that many bishops of the Church are enjoying in relationship to the Relief Society presidencies and their aids.

At this point, may I say that the Relief Society funds belong to the Relief Society, and no bishop should feel that he has the right to levy assessments upon our Relief Society sisters without their consent. However, if the Relief Society presidency feels that the bishop has need of funds, and a surplus is on hand, then it is their prerogative to assist him.

IN doing relief work among members of the Church of the Lord Jesus Christ, there are several points that should always be kept in mind: First, that all information pertaining to these families in need is to be kept strictly confidential. Otherwise, information of this character becomes common gossip, and as a result, a fine member of the Church might be deeply hurt and embarrassed. Furthermore, it is highly

essential that these confidences be kept sacred because a Relief Society worker can soon lose her influence with, and the respect of, those whom she is endeavoring to help.

A Relief Society president or her social aid should be endowed with a high degree of good judgment. She should not be over-emotional. She should be wise, prudent, and not go to extremes; and in all of her work she should make it just as practical as possible.

If we are humble and prayerful in this great relief project, the Lord will endow all of us with good judgment and inspiration. This is a work which requires a kind attitude; for, after all, the attitude and the spirit of the relief work in the Church of the Lord Jesus Christ should be influenced by the Spirit of the Master himself. After all, real sympathy says little, but does much. We should be tolerant and have the faculty of suspending judgment in any or all cases until the facts are known and both sides of the questions involved thoroughly considered. We should never condemn a person unheard, and we should always be able to see the other individual's point of view.

The matter of relief has changed during the past eight years. Eight years ago it was a matter of providing for the older people, the widow, and the orphan; but the period of depression has presented new problems. Not only the aged widow and the orphan are in need, but men in the very prime of life are struggling against tremendous odds. It is not an uncommon thing to hear a man of forty years of age say upon applying for employment, "I am told I am too old." The demands made upon labor and the desires of modern-day industry would exclude from employment men who have attained the age of forty. Consequently, a problem comes before us which is most serious, a problem wherein these men must have assistance to rehabilitate them in their attitude toward work, toward government, and, in many instances, toward the Church.

I congratulate the Relief Society upon its splendid achievement in securing positions for so many of our sisters; and I am sure that the organization can be of assistance in helping our unemployed brethren, particularly whenever anything needs to be done about the home or where other opportunities for employment may be known. You would render real assistance to your bishop and the ward welfare committee if you would constantly keep in mind the fact that in all wards of the Church there are many of our brethren who are seeking employment.

OUR Relief Society presidents could render a high degree of assistance to the bishops of the wards in familiarizing themselves with certain phases of the Social Security Act, particularly that part of it which is related to assistance for crippled children and dependent children. I am confident all of our bishops are not fully acquainted with the various services that can be secured to assist crippled and dependent children.[1]

Relief Society presidents of the

[1]For summary of child-welfare provisions of the Social Security Act, see "Child-Welfare Provisions of the Social Security Act," by Vera W. Pohlman, *Relief Society Magazine*, March, 1941, pp. 183-195.

Church can be of further assistance to our bishops in clearing cases, not only through Church sources, but by gathering, confidentially and quietly, information from other agencies which would afford the bishops a complete report of the families involved, and with your help, aid them to determine what is to be done.

It is rather interesting to note that in the counties of the State of Utah there are different rulings as to what constitutes the family budget. In a recent conference with certain representatives, it has been found that the budget of Salt Lake County is not adequate, and for that reason the Church is called upon frequently to render supplemental assistance. The presidents of our Relief Societies can render a real service in becoming fully acquainted with the family budgets set up in the various counties where they live. If the budget is not adequate, then your suggestions to the bishops to supplement will be most helpful.

May I further suggest that where supplemental assistance is anticipated, it is always wise to contact the county agency, notifying it of your intention; and by this procedure you will avoid misunderstandings with county agencies and will not jeopardize assistance being rendered by the county to families in distress. Cases have come to our attention where supplemental assistance has been rendered without the knowledge of the county welfare department; and upon learning of the assistance, the county has immediately deducted the amount of the supplemental assistance from the family budget, working a hardship upon the family.

As presidents of Relief Societies, you must always keep in mind that the great objective of the Church is the individual; consequently it is the duty of all of us to see that there is no breaking down in the attitude of the people toward work, toward the Church, and toward government. We should impress upon everyone receiving assistance that he is worth something in the sight of God and is worth saving. We should have a wholesome respect for the individual, for his personality, character; and, finally, in rendering relief be sure, as far as possible, that no individual, unless he is physically incapacitated, is going to become wholly dependent upon the state or the Church. Every individual should be encouraged to work and assist himself and never be allowed to feel he is entirely dependent upon society for his maintenance.

If opportunities for employment are not available in private industry, then through the agency of the welfare program those projects should be set in motion which will afford every man or woman who is in need of assistance the opportunity to contribute of his time and talents to the program and, in turn, receive the necessities of life, which will belong to him because they have been earned by the sweat of his own brow.

The Relief Societies render assistance in other ways than relief. The opportunities afforded our sisters in cultural pursuits, in recreation, in learning how to do things with their hands, is really an outstanding achievement.

With your assistance we cannot fail. A united Priesthood and a cooperative organization of the mothers of Israel can achieve all that the

Lord requires of us. The eyes of the world are upon us, and our destiny is leadership and success. Let the world see our achievements, and they will be happy to follow after us.

May the Lord bless you, inspire you, that every aim of your great organization of women will be achieved and that the spirit of Relief Society work will be radiated the world over and the words of the Redeemer be fulfilled in behalf of the distressed, the sick, and those who mourn.

Report of Relief Society Employment Office, Los Angeles

Alice H. Osborn, Director

MAKING a report of this kind is like describing a department store, for our work covers many departments. We have a rental bureau, travel bureau, transient, welfare and employment bureaus, and an information bureau in a very literal sense. We have to think fast to make our inquirers feel that we earn these titles. We sometimes think that everything hard to catalogue is referred to our office, but we appreciate the compliment. We hear nice things constantly about the Church for supporting a place where its members may get the service they need.

When the General Board of Relief Society started this office, we had two stakes and the California Mission to serve. Now, in addition to the mission, we have eight stakes, with fifty-four wards. The stakes closest to the office get the most use out of it because distance and transportation have to be considered. In the beginning, we were primarily interested in welfare work. At that time, public assistance was practically a new thing to our California members; relief, if any, had been from the Church. When the depression hit us all, it took one person's full time directing people to the proper place for the assistance they were in need of and eligible for, and making contacts and appointments for them.

Since the advent of the Church welfare movement, our members are gradually removing themselves from the public relief rolls, many of them finding work in the aircraft factories and through other employment; others are getting into Latter-day Saint industries and ward projects. Projects are springing up in all of the stakes, which are attracting attention outside of Church circles. At our monthly meetings, when the stakes report their plans and active projects, the growth in the welfare program in southern California is very apparent. We are all interested in the work, and since it has become better understood, it has grown more rapidly.

When we opened the office in Los Angeles, we could see that our employment possibilities could be developed, and that employment was the answer to most of our welfare problems. Especially was this true

where couples were on the verge of separation. Often their difficulties were patched up on the strength of a job, and other couples were brought together who were already living apart—in some instances the wife living with her folks or working in some home, and beginning to question the ability of her husband, when all he needed was a job and a little build-up. We have had many such cases during the years and have had pleasant experiences with employers who were glad to listen to reports of unusual cases and to give them work.

Our office is well known in industrial, mercantile and manufacturing districts. We have a fine relationship with many of them. We are often asked, "How do you get your jobs and how does the employer hear of you?" The most plausible answer is that someone in their employ is a member of the Church and has given such outstanding service that they want other members. Also, one tells another that we operate without a charge to applicants, and they like the idea of unemployed people not having to pay for job-finding service. Then again, members of our Church have a good reputation in California for being sober and industrious, and their recommendations of other members have weight when there are vacancies to be filled. We are often told by business men that their best employees are our Church members.

Latter-day Saint transients from the inter-mountain states, and from all over the country, find the office a good place from which to start. They may need a place to live, or work; sometimes they are without funds, and immediate employment is necessary; or we may have to supply them with food, lodging, or carfare to reach relatives. The Church provides us with a fund to be used for that purpose. The welfare workers on the stake Relief Society boards are a great help to us. We call the stake worker when visits have to be made. She then reports her findings in the home she has visited and makes recommendations, and we work together in the interest of our families. We think we are especially fortunate in being able to find work for many of our transients. The young people who come to California looking for work are usually a fine type and a credit to the Church. It has been thought by some that we spend too much time on the stranger within our gates, but we were all strangers at one time or another, so we can't blame others for coming. Too many of our young people, and older ones, too, are in the I-can-do-anything class, and cannot take the better jobs. Calvin Coolidge said, "The world is full of educated derelicts and unsuccessful men with talents. Determination and persistence alone have unlimited powers." The truth in these words of Calvin Coolidge has been impressed upon me many times in my work in the welfare office. We never miss an opportunity to advise our visitors to attend Church, and try to give them a little spiritual uplift.

A Relief Society Health Project

Alverda Partridge

First Counselor, Big Horn Stake Relief Society

THE wheat interest money received by the wards and branches was pooled in a stake fund. There was such a small amount going to each ward that we felt we could do much more by pooling it. We had a little over $100 altogether. The ward presidents were consulted in deciding just what health project would be most beneficial, and after very careful consideration, a tonsil project was decided on. A survey of the needy families in each ward was made by the various ward presidents. Each ward president consulted her bishop, as he was very familiar with some of the cases in mind. After completing the list of those needing aid, the ward president then very tactfully made a personal visit to each one of these families, explaining her plan and offering aid to the families who desired it.

After the survey was made, a committee, composed of ward presidents and some of the stake board members, met by appointment with the physicians in Lovell and explained their plan. The doctors were very cooperative, and said if the plan was to help those who were in need and would likely not be able to have care without assistance, they would give it at a reduced price. The physicians also promised to hold a clinic for a definite period of time, during which they would give physical examinations and smallpox vaccinations at reduced rates to all members of Big Horn stake—adults and children. After we had gone this far, nothing further was done until our plans were submitted to the General Board for approval. Approval was given, and it lent encouragement to us, and we began to work out our plans then, confident of success.

A list of those needing tonsillectomies was submitted and approved for examination by the physicians. Each one was assigned a definite day on which to bring a certain number of patients to the hospital for operations. We had thirty-seven operations performed in the Lovell Hospital. In one of our branches, fifty miles distant, there were three other people who needed care very badly, and the physician in that vicinity, although not a member of our Church, was very cooperative. He performed these operations at a reduced price after hearing of our stake project. This made a total of forty tonsillectomies. As a result of the clinic, which was also held as planned, there were over one hundred inoculations for diphtheria and over one hundred vaccinations for smallpox. This service was paid for by the individuals, but it was given at a reduced rate.

The stake Relief Society president and the physicians were the only ones who had any idea of the amounts charged for the operations. We felt it best to keep it just as quiet as possible. The board members did not even know—just the president. The doctors appreciated the confidence in which this infor-

mation was held. In all of our work we have found it best that very few know just who receives aid. In regard to these tonsillectomies, nobody knew just who was being helped, and we feel that has been a good condition, and it encourages others who really need aid.

In one of our large wards there were so many needing care that we decided to ask the bishop for assistance. He suggested that we go to the stake president and ask him for support in such an extensive project. This was done, and as a result, $100 was added to the Relief Society funds. We surely appreciated this as it made it possible for all who had been solicited to be cared for. We feel that a very worthy project was completed, and many are now enjoying better health as a result.

Cooperation with Community Agencies in Health Work

Eva G. Gillespie

President, Sharon Stake Relief Society

THEY say necessity is the mother of invention. We had very few funds with which to carry on, and we saw so much need among the children of our stake that we naturally turned to the first lesson in social welfare—contact community agencies.

Through the cooperation of our public-health nurse, we started well-baby conferences nearly three years ago. We planned to hold them monthly, but the response was so great that we have held them twice monthly, and sometimes three times. These well-baby conferences are for children under six years of age. In our stake we have 789 children under six years of age, of whom 437 are registered at the conference, 391 have been protected against smallpox, and 431 against diphtheria. Protecting the infant against these diseases before he reaches one year of age assures a higher degree of immunity for the child, and less severe reaction from the immunization. Although the maternal and child-health program conducted by the State Board of Health is primarily for rural communities only, a government survey indicates that the entire State of Utah is considered rural with the exception of Salt Lake City, Ogden, and Provo. Federal funds are available to the state on a matching basis to carry out this work. A reliable doctor is employed and paid for by the state, and the nurse gives her time from her regular work. The other women, those who act as hostesses, those who take temperatures, weigh and measure the children and otherwise assist at these conferences, are volunteer Relief Society women. A thorough examination is given each child by the doctor, and advice given to the mother on the child's care. We find that these conferences are helping the mothers just as much as the children.

Corrective work is not done at these conferences, and so where the doctor finds corrective work necessary, with the assistance of the public-health nurse we follow up cases and use our funds for this purpose. Our public-health nurse spends over one-fourth of her time in visiting families, so who is in a better position to know the conditions in the home?

We receive fine cooperation from our county commissioners. They matched the amount we paid out for nearly all tonsil and eye cases. Once each year, and sometimes twice, my counselor and I meet with our county commissioners, and they are certainly a fine group of men. We explain to them some of our problems in connection with corrective work, and point out that through rheumatism the children's hearts and other organs are being affected, and they have always responded very well. We never draw the line on whether the children are from Latter-day Saint families or not, as we are working for the good of the community. When the doctor sends the bill, I approve it and attach a little written history of the case, then send it to our commissioner, and he has always paid half of the charge of the corrective work.

In some communities typhoid vaccine is also furnished by the state for everyone free of charge, and where necessity arises it can be secured by any section. This also applies to pneumonia serum and drugs for venereal disease. If we cannot get a physician to administer these things free of charge to indigent or borderline cases, we can contact the county physician and have it done.

The Red Cross has been another source of help to us, and at present we have a class of forty-eight women in our stake taking the home nursing course, with our public-health nurse as instructor. She takes the time from her regular work to give these instructions. Our public-health nurse helps in teaching a class for expectant mothers at our Utah Valley Hospital, and we are urging every young mother to take advantage of this fine course. Then we have our Lions Club, the American Legion, and different business-men's clubs. If we acquaint them with some of our health problems they are very willing to assist. We also have a Chamber of Commerce in our little town of Orem, which assists us in our health work.

In the past year we have had thirty tonsil cases taken care of, eight severe dental cases, two maternity cases, and five eye corrections, and as we have only a small wheat interest fund to draw from, you can see it would not go very far in paying these bills. Although our schools have a preventive health program and in our district two grades in each school receive complete dental care each year, and all children receive a medical examination, they have no funds for other corrective work. Last year they did a little experimental work in our case, and advanced a small amount which the community matched through sponsoring a picture show, and through dime donations from the children in our four schools. We are not anticipating this help for the coming year, as they can continue only the preventive program from their budget.

Our records do not show very many cases taken care of, but we are instrumental in having numerous

cases taken care of through other agencies. The Crippled Children's Service—another government agency—the Tuberculosis Association, and the outpatient department of our Utah Valley Hospital have taken care of many cases without any cost to us, when referred to them after our investigation has found it is necessary.

We also work in close cooperation with our county welfare workers, and have succeeded in having several operations and maternity cases hospitalized by them, with the Church, through the bishoprics, paying but a small part. When we take care of maternity cases, our funds have stretched further by having the women cared for in the homes of the several fine women in our stake with sufficient training to care for these patients. The patients have appreciated it so much that we recommend this in our stake. It also helps the women who care for them, because in most cases they are widows and need the extra income.

Our aim is to promote health and prevent disease, and if we work through our children, we are making a better generation to carry on.

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MID-SUMMER PEACE

By Celia Van Cott

Such beauty, Lord, holds fast my heart this hour
When long grey shadows cling to earth's green breast,
When summer's sun through heaven's unseen power
Sinks slowly down behind the mountain crest;
When leaf plumes brush the sky and evening's breeze
Stirs mint-twined grass along the cooling stream;
When twilight sifts a purple haze through trees
To shuttle out the last of day's bright beam.

There's fragile loveliness upon earth's face
When day is stilled and night creeps down the sky—
Soon quietude shall settle on this place
And all things rest or sleep in peace, while I
With heart attuned shall wait through moon-mist night
To see dawn break in crystal splints of light.
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Annual Report—1940

Presented at Relief Society General Conference, Officers' Meeting, April 2, 1941

Vera White Pohlman, General Secretary-Treasurer

FIRST, I shall make reference to those figures showing changes from 1939 which reflect to some extent the effect of procedural changes recommended by the General Board last year. The number of meetings held in the wards decreased slightly (220) to 71,117, as a result of the change in the educational year from nine to eight months, announced in April, 1940. The full effect of the change will not be apparent until the 1941 report is compiled, for the reason that it was previously optional with stakes as to whether their educational work began in September and ended in May, or began in October and ended in June. Only those which formerly began in September account for the decrease in this year's report. The number of stake board meetings also declined in 1940, being reduced by 151 or 6 percent, to 2,315, probably as a result of the recommendation made last October that stake board meetings be limited to two meetings a month. The effect of this recommendation will also be more evident in the 1941 report, since it could be applied last year only to the fourth quarter of the year. These steps toward simplification, in accordance with the advice of the General Authorities, while resulting in only a few hundred less meetings during the fourth quarter of the year 1940, nevertheless relieved thousands of women for several afternoons, and will have an even greater aggregate effect during the remaining five months of the 1940-41 season which were not included in the 1940 report.

Another decrease from the year 1939 is noted in expenditures for health and welfare work (other than direct home assistance), which dropped 16 percent to $31,920.93 because of the reduction of 24 percent to $11,925.84 in interest on the wheat trust fund—heretofore the principal source of revenue for this work.

IN response to our request, most stakes and missions submitted along with their annual financial and statistical reports, narrative statements of their activities during 1940. We are very grateful to you for the excellent summaries which you and your wards prepared for us. They lend greater significance to the financial and statistical data submitted in the regular report forms, and give us greater appreciation of your varied activities, of your ingenuity and resourcefulness, your service to your bishops and your communities. Your activities are so varied and so extensive that it is difficult to compress even a brief summary of them into the space of this report.

In reviewing these reports, I was impressed by the evidence which they present that the local Relief Societies are, first of all, carrying forward the objectives of the Society stated at the time of its organization

9 years ago. I was also impressed by the fact that there is still need in all our communities, irrespective of their extensive and varied geographical distribution, for the same helpful,friendly, sympathetic services as those performed by the women of Nauvoo at the inception of the Society. Although begun so long ago, at a time when there were no patterns and precedents in organizations for women, no experiences upon which to draw in establishing and conducting a workable society tor women, it is indicative of its inspired inception that the purposes of the original organization are still the principal concern of all Relief Societies today, wherever located. In adhering to its initial assignment, the Society has not clung to customs and functions for which there is no need today, but it has adapted its human services to a changing era, risen to meet new needs, expanded its program, and endeavored always to improve the methods by which it carries forward its timeless objectives.

A FEW excerpts from stake, ward, and mission reports, compared with others from the Nauvoo records, will serve to bear out these statements and also to give a panorama of Relief Society at work.

Weekly meetings were inaugurated in the first days of the Society at Nauvoo; last year more than 71,000 weekly meetings were held in the various wards, except during the summer months.

A charity fund, derived from contributions of members and others, was started at the organization meeting in 1842; contributions and other receipts for charity in 1940 amounted to $76,844.91.

In 1843, a necessity committee of 16 was appointed "to search out the poor and suffering, to call upon the rich for aid, and thus, as far as possible, relieve the wants of all." Last year, the visiting teachers made 1,188,462 visits to the homes of Latter-day Saint families, nearly 60,000 more calls than were recorded in 1939.

During the first year of operation, the Relief Society expended for the relief of the poor, $306.48; in 1940, a total of $95,187.12 was disbursed for charitable purposes.

In the fall of 1843, the Relief Society women of Nauvoo initiated sewing service for those in need, assembling materials and making bedding and clothing to be "given to such as are suffering cold and nakedness." Last year, the regular monthly sewing meetings held throughout the organization carried forward a larger sewing program than usual in order to make bedding and clothing for distribution through the Church welfare program, as well as for issuance by the Society. Compare the similarity of the proposal in 1843 that the Society "get together materials for the Saints for bedding that they might not suffer" with the 1940 project for better beds and bedding conducted on a "help one another" plan in an Arizona stake, with the hundreds of quilts made by ward Relief Societies throughout the Church, and with the recent request of the Relief Societies in the Brazilian Mission for information on mattress-making so that the bedding facilities of their members might be improved. Sewing for the needy is indeed a major activity of the Relief Society of today, as it was in Nauvoo.

The early minutes tell us that in

addition to caring for the needy and destitute, the women of the first Relief Society turned their efforts toward the raising of funds for the temple which was then being built in Nauvoo. In the reports submitted for 1940 are numerous examples of funds raised by Relief Societies in various ingenius ways in the interest of the erection of ward chapels and stake houses, and even in the purchase of lots on which ward buildings are to be placed. They have raised funds to help buy chairs and benches for their chapels, and, as an example of the geographical spread of similar activities, I mention that a ward Relief Society in Salt Lake City, and one in the far-away Argentine Mission each assisted its ward to buy an organ. The Nauvoo Relief Society as an organization offered to weave and sew clothing for the temple workmen, most of whom were giving volunteer service, and they also donated groceries for their families. The 1940 reports include many instances of the Relief Society preparing and serving food to men donating labor in the erection of chapels, in the beautification of Church grounds, and in some types of welfare projects.

IN fulfilling its chief purpose—"to seek out and relieve the distressed," the women of Nauvoo encountered problems which are familiar to every Relief Society president today. Some of the narrative reports sent in by wards for 1940 tell of services similar to those recorded in the Nauvoo minutes of the Society. The following excerpts from the 1940 report of one small-town ward Relief Society in Utah indicate the services of a typical ward Relief Society—a transient family in desperate need and with many problems settled in the community, care was provided for a maternity case, hospital care for a case of appendicitis, an aged, sick man was visited, the bishop requested a visit to learn what assistance might be given the family of a man who had been shot, care was given by the members of the Society during the illness of a woman, a tonsillectomy for a little boy was arranged, comfort and assistance was given in connection with at least ten funerals in the community, and the Society assisted the bishop in providing and distributing cheer baskets at Christmas time. In addition to these welfare activities, the conduct of the regular weekly meetings, the study of the outlined educational courses, and the work of the visiting teachers, this Society also held a meeting at the home of each of its aged, homebound members in recognition of their birthdays, bought material and made draperies for the ward Relief Society room, prepared and sold refreshments at a ward party to raise money for the stake tabernacle, made a survey in the interest of the Church campaign against the use of alcohol and tobacco, assisted in the Church beautification program, held a ward Relief Society conference, attended special meetings called by the bishop to discuss ward problems, attended the annual stake Relief Society conference, gave a party for retiring officers when the ward Relief Society was reorganized, sent representatives to a stake music course, bought eighteen of the new *Relief Society Song Books*, held monthly officers' meetings, provided a trio to sing in the temple on stake Relief Society

temple day, made nearly 100 special visits to the sick and homebound, annual visits to all members in the ward were made by the presidency, and the women contributed, during the year, nearly 600 hours in making 15 quilts. This statement of activities in one ward, multiplied by the 2,132 local Relief Societies, would give a fair indication of the extent of services rendered by the Society during 1940. Several instances were reported where ward Relief Societies held special sewing days for motherless families and for families who had lost all their belongings by fire.

IN addition to activities such as these, many special programs and projects are being conducted for the furtherance of individual and community welfare. In many instances, these special services are carried forward on a stake basis, with pooled funds from the various wards of the stake. Nineteen years ago, the General Board recommended, at its April general conference in 1922, that the interest on the recently centralized wheat trust fund be used for health work, with emphasis on maternity care and child welfare. Your narrative reports for 1940 give indication of the extensiveness of the maternal and child-health work which you are doing. A few examples will serve to illustrate this activity. One stake Relief Society has conducted a clinic for pre-school children regularly twice a month since 1922, and has successfully conducted a first-class maternity hospital since 1924; several stakes give hospital sewing service in exchange for free hospital beds for the needy; one stake used its wheat interest last year to refill its medical kits and to continue the hospital and medical contracts in a group insurance plan under which it may have needy cases cared for each year; another stake without a wheat fund participated in a May health-fund drive for a dental project, and paid one-third of the cost of dental work for nearly 700 children and adults. Numerous stakes report cooperation with public health and nursing services in the examination of children at clinics, and the expenditure of wheat interest for doing follow-up corrective health work for children whose families cannot pay for the necessary care. Many wards and stakes are spending their wheat interest to provide care for maternity cases, for needed operations for mothers and children, for dental work, tonsillectomies, eye glasses, false teeth, surgical appliances, layettes, eye operations, for the employment of housekeepers and nurses in cases of illness, for medicine and cod-liver oil, for maternity bundles, containing supplies and equipment for home delivery, and for cooperation with other community agencies in providing such services as hot school lunches and immunization against disease. The Relief Societies have also done considerable health education work, not only through the medium of the nutrition lessons studied monthly by most organizations during the past three years, but also by inviting in for lectures and demonstrations public-health nurses, dentists, opticians, and physicians.

BESIDES their activities in their local Relief Societies, members of the Society throughout the Church have responded whole-

heartedly to calls for service in the interest of the Church welfare program, assisting in both stake and regional welfare centers, and in their own wards, in the collection and conditioning of great quantities of used clothing, in the making of hundreds of quilts and other articles of bedding, the weaving of rugs, the production of thousands of pieces of new clothing for men, women, and children, the canning and drying of a tremendous amount of fruits and vegetables. Other stakes have helped to raise funds to meet Church welfare assignments in the form of cash. These activities in the interest of the Church welfare program are not reflected in the financial records of the Relief Society, which show a total disbursement from general, stake, ward, and mission Relief Society funds for the year 1940 of $405,319.06, an increase of 8 percent or $30,785.74 over 1939.

In addition to these extensive and major services, many members of the Society throughout the Church found time to appear in choruses of Singing Mothers. Many Societies held special demonstrations and exhibits of their handwork, conducted flower shows, arranged for special lectures, sponsored temple excursions, provided temple suits for the use of young couples, baptismal suits and towels, linen for the sacrament service, presented radio programs, cooperated extensively in the Church beautification project in activities ranging from the planting of shrubs and flowers for the chapel grounds to the complete renovation of Relief Society halls and of homes of widows and other dependent families. They also cooperated with the Church Campaign Committee on the non-use of alcohol and tobacco, distributing thousands of pamphlets, contacting school officials, and placing law observance placards in business houses.

During the year, Relief Society workers increased the membership of the organization by 4,922 members, devising various plans for stimulating interest in the values of the organization and enlisting new members, and also increased attendance opportunities for the members by providing nurseries at the meeting places where young mothers might leave their small children while in meeting, and transportation for older women otherwise unable to attend.

They also increased the subscription list of the *Relief Society Magazine* by more than 5,000 subscriptions, bringing the total circulation to more than 50,000. Some Societies have entered subscriptions for their local public libraries, others have provided subscriptions for all missionaries from their wards, have maintained penny boxes and collected funds in other ways which are used for *Magazine* subscriptions for those unable to pay, and at least one ward accepted produce from its members in payment for *Magazine* subscriptions. Many Relief Societies have completed files of all bound volumes of the *Magazine*, and some Societies have had their book collections placed in Relief Society sections of the local public libraries.

Perhaps the approach of the centennial, with the interest which it has centered in Relief Society beginnings and other historical material, has stimulated the renewed interest of local organizations in their Relief Society histories. Many

have written summaries covering the period since the organization of Societies in their local communities, including the town where President Lyman was born, where Relief Society history dates back to 1856. Some of these histories are supplemented by scrapbooks containing life histories of the elderly members of the Society, newspaper and magazine clippings, et cetera.

There seems to be no limit to the ingenuity of Relief Society women, who capitalize on every opportunity for raising funds for the conduct of their own local Societies, for the Church welfare program, for assisting their bishops with ward buildings, and for charitable purposes. They have composed and produced pageants and plays, conducted food sales, sewed carpet rags, made and sold rugs and other articles; they have collected and sold soap labels and old newspapers in order to buy the new *Relief Society Song Book;* they have given dinners, bazaars and carnivals, and one progressive ward compiled a cook book, and has sold nearly the entire edition of 1,000 copies at $1.00 per book, in order to procure funds for their new ward chapel.

MANY Relief Societies accomplish their work in the face of obstacles such as distance, poor roads, lack of transportation, and adverse weather conditions. The example of one little ward in Idaho is typical of many others—"many of the women do not drive cars, and they walk miles through many kinds of weather to attend to their Relief Society duties. For many years past they have recorded 100 percent visiting teaching. They have 28 families in their ward, and 28 members enrolled in the Relief Society. This year they have 34 subscriptions to the *Relief Society Magazine.*"

As an example of what the association in Relief Society meetings means to the members, I have selected the report of a small branch in the East. At the beginning of last year, the officers were discouraged because of the small attendance at the meetings and the apparent lack of interest, and decided it was not worth the effort to continue the meetings. However, they found that they missed the meetings so much that they decided to resume them last October, even though only one or two members attended. By the end of December they had pieced two baby quilts to be given wherever most needed, and report that they are happy in their work and are holding meetings regularly. Their report ends with these significant words: "As the year closes we look back with thankful hearts for the little good we have accomplished and the much good we have received."

(For report of membership, see *Relief Society Magazine,* May, 1941, pp. 314-324.)

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar year, 1940

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	$ 77,046.23	$ 8,988.25	$ 9,152.64	$ 95,187.12
All Other Purposes	145,340.05	43,213.23	121,578.66	310,131.94
Total Cash	$222,386.28	$52,201.48	$130,731.30	$405,319.06
Merchandise				
Value of Merchandise Distributed for Charitable purposes	$ 17,728.66			$ 17,728.66
Total Disbursements	$240,114.94	$52,201.48	$130,731.30	$423,047.72

MEMBERSHIP

Membership January 1, 1940	**86,142**
Increase—Admitted to Membership During Year	13,464
Decrease	8,542
Removed or Resigned	7,535
Died	1,007
Net Increase During Year	**4,922**
Membership December 31, 1940	**91,064**

Distribution of Membership According to Assignment

	January 1, 1940	December 31, 1940
Membership	**86,142**	**91,064**
General Officers and Board Members	22	22
Stake Officers and Board Members	1,578	1,603
Mission Presidents and Officers	112	110
Ward and Branch Executive and Special Officers	19,780	20,660
Visiting Teachers	27,082	28,141
All Other Members	37,568	40,528

Geographical Distribution of Relief Society Members, December 31, 1940

Location	Stakes	Missions	Total
nited States	**74,148**	**8,053**	**82,201**
Alabama		84	84
Alaska		12	12
Arizona	3,294	513	3,807
Arkansas		37	37
California	4,693	998	5,691
Colorado	753	241	994
Connecticut		18	18
District of Columbia	68		68
Florida		353	353
Georgia		172	172
Hawaii	458	475	933
Idaho	14,450	122	14,572
Illinois	177	106	283
Indiana		190	190
Iowa		63	63
Kansas		90	90
Kentucky		57	57
Louisiana		126	126
Maine		26	26
Maryland	126	11	137
Massachusetts		48	48
Michigan		125	125
Minnesota		177	177
Mississippi		127	127
Missouri		237	237
Montana	11	795	806
Nebraska		123	123
Nevada	1,163	179	1,342
New Jersey	26	7	33
New Mexico	228	131	359
New York	196	132	328
North Carolina		181	181
North Dakota		8	8
Ohio		122	122
Oklahoma		87	87
Oregon	805	227	1,032
Pennsylvania	24	143	167
Rhode Island		6	6
South Carolina		280	280
South Dakota		40	40
Tennessee		35	35
Texas	73	487	560
Utah	44,889		44,889
Virginia	61	103	164
Washington	370	298	668
West Virginia		65	65
Wisconsin	84	44	128
Wyoming	2,199	152	2,351
Other Countries	**1,781**	**7,082**	**8,863**
Argentina		170	170
Australia		213	213
Austria		47	47
Brazil		73	73
Canada	1,617	223	1,840
Czechoslovakia		51	51
Denmark		241	241
France		120	120
Germany		2,230	2,230
Great Britain		594	594
Mexico	164	321	485
Netherlands		267	267
New Zealand		592	592
Norway		360	360
Palestine		27	27
Samoa		425	425
South Africa		110	110
Sweden		275	275
Switzerland		271	271
Tahiti		254	254
Tonga		218	218
Total Membership	**75,929**	**15,135**	**91,064**

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1940	1939	Change 1939 to 1	
	Number or Amount	Number or Amount	Number or Amount	Pe Ce
Organizations				
Districts	**167**	**163**	**+4**	**+2.**
Stakes	**132**	128	+4	+3.
Missions	**35**	35		
Local Organizations	**2,132**	**2,077**	**+55**	**+2.**
Wards in Stakes	**1,224**	1,182	+42	+3.
Branches in Missions	**908**	895	+13	+1.
Members	**91,064**	**86,142**	**+4,922**	**+5.**
General Officers and Board Members	**22**	22		
Stake Officers and Board Members	**1,603**	1,578	+25	+1.
Mission Presidents and Other Officers	**110**	112	—2	—1.
Ward and Branch Executive and Special Officers	**20,660**	19,780	+880	+4.
Visiting Teachers	**28,141**	27,082	+1,059	+3.
All Other Members	**40,528**	37,568	+2,960	+7.
Families				
Number L. D. S. Families Reported	**177,364**	160,798	+16,566	+10.
Percent Represented by Membership in Relief Society	**51.34**	53.57		
Number L. D. S. Families in Stakes	**151,662**	140,491	+11,171	+7.
Percent Represented by Membership in Relief Society	**50.1**	50.69		
Number L. D. S. Families in Missions	**25,702**	20,307	+5,395	+26.
Percent Represented by Membership in Relief Society	**58.88**	73.50		
Activities				
Number "Relief Society Magazine" Subscriptions	**53,500**[2]	48,337[2]	+5,163	+10.
Number Ward and Stake Executive Officers and Board Members Subscribing for "Relief Society Magazine"	**8,208**	8,590	—382	—4.
Number Meetings Held in Wards	**71,117**	71,337	—220	—.
Average Attendance at Ward Meetings	**36,462**	39,653	—3,191	—8.
Percent of Members Represented by Average Attendance	**40**	46		
Number Ward Conferences Held	**1,778**	1,677	+101	+6.
Number Stake Meetings Held	**2,315**	2,466	—151	—6.
Number Stake and Ward Officers' (Union) Meetings Held	**1,368**	1,357	+11	+.
Number Visits to Wards by Stake Officers	**7,496**	8,120	—624	—7.
Number Visits by Visiting Teachers	**1,188,462**	1,128,724	+59,738	+5.
Number Families Helped	**17,333**	17,160	+173	+1.
Number Days Spent With Sick	**34,410**	34,123	+287	+.
Number Special Visits to Sick and Homebound	**218,314**	213,744	+4,570	+2.
Number Bodies Prepared for Burial	**1,274**	1,361	—87	—6.
Cash Disbursements	**$405,319.06**	**$374,533.32**	**+$30,785.74**	+8.
Charitable Purposes	**95,187.12**	97,244.44	—2,057.32	—2.
All Other Purposes	**310,131.94**	277,288.88	+32,843.06	+11.

[1] Increases designated by +; decreases by—.

[2] As shown by subscription records in Magazine office.

We are Authorized by the

General Board of Relief Society

to state that in connection with their COURSE IN HUMOR to be taken up during the coming season, perhaps one of the best books to be used is entitled

"THE GREATEST PAGES OF AMERICAN HUMOR"

By Leacock

This book has been out of print. The Deseret Book Company has made arrangements to have a special edition printed. The new book will be ready in about 60 days.

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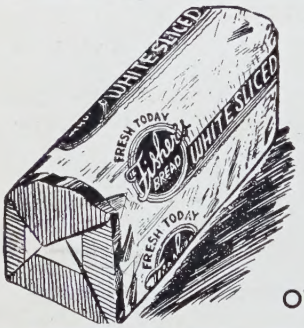

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